Studies in Islamic Traditions and Religious History

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Preface

When writing my previous book *Studies In Qur'anic Language And Exegesis* one chapter stood out from the rest, particularly in its length. The chapter in question was dealing with pre-Islamic narratives, myths and rituals that have been preserved by Islam. It was quite apparent to me that this was a topic that I was fascinated with, as it was quite clear to me that I had a lot to say about it, a lot more than what could potentially be contained in one coherent chapter. This book is the result of that realization as I will be thoroughly delving into what was only briefly touched on within that chapter, and more. I want it to be abundantly clear that this book is correctly categorized as an academic study researching Islamic material, and I will be quoting directly from the utmost respected literature within the Islamic religion. Of course I am speaking of Qur'anic passages and certain respected tafseer from authoritative tafsir writers to gather early Muslim interpretation from the Sahabah who are the direct followers and companions of the Prophet Mohammad with some being of his own kin. This study is a critical examination of these texts, and the main goal of this study is to test how independent the source material for the Islamic religion really is.

I will take a moment now to turn the direction of the preface towards my previous book and give a summary of what I have already come to find. Doing so in my mind is important as that chapter is a close relative to the current study. I had started my previous chapter with the hypothesis that the Qur'an constantly borrowed from source material that pre-dated itself, particularly I expected Islam to be a successor of pre-existing religions, folkloric fables, and myths that had surrounded Mohammad. I also expected the Qur'an to be treating human forged stories as divine fact. And to say the least I was quite surprised on how correct my hypothesis was. Throughout this 40 page study I conducted on the hypothesis of mine I found that the Qur'an more than once adopted tall tales. The author must have been fascinated with Jewish and Christian myths for how much I found. What surprised me most, was how fascinated the author must have been for local customs of this pagan environment that had surrounded Mohammad. This study will provide evidence for more than just this as I will be going over several other influences, such as Zoroastrianism, the Talmud, Jewish mysticism, and widespread paganism.

Before we get into all that, I will briefly introduce myself, I am a Christian apologist and I have engaged in numerous debates and have created a decent amount of content revolving around polemics against Islam, I have authored one book as I have already made that point abundantly clear by now as this study is the result of that previous work of mine. I have been studying Islam independently for about three years and have become a self proclaimed theologian and historian, particularly one who engages deeply with Sunni Islamic faith. I have dedicated a significant amount of my time and effort to gain an authentic view of this otherworldly religion. With this background, I feel fully equipped to write this polemical study against Islam.

I would also like to make it clear before moving on that I have already reached a certain conclusion, the evidence being assembled in this study is to prove this point beyond any shadow of doubt. The point in question would be Islam is a successor of adjacent predecessors that pre-dated it making the Qur'an a collection of fables and myths, a library of ancient antiquity, making it the book of books, a compiling of a large set of Arabic folk lore and really whatever came across Mohammad's ears. Specific methodologies that will be used throughout the study will mainly revolve around parallel analysis and historic dates, along with geographic analysis of traditions, such as investigating the origins of influence. Venn diagrams will also be used throughout the study to help show parallels

visually. Hadith material and Qur'anic passages will be presented as said before primarily from the pickthall translation from *https://legacy.quran.com*, alongside trusted scholarly interpretations from classical scholars.

Chapter I – The Ear

وَمِنْهُمُ ٱلَّذِينَ يُؤْذُونَ ٱلنَّبِىَّ وَيَقُولُونَ هُوَ أُذُنٌ

And among them are those who hurt the Prophet and say, "He is an ear."...
Qur'an 9:61

As I start off, I find it essential to mention the fact that the Islamic religion has often found itself in its early stages to be criticized by among many adversaries. There was a common concern among these early critics whom I regard as bystanders of Mohammad, the Qur'an itself has multiple passages dealing with their claims. I find it hard to wrap my mind around how disregarded these early critiques are, among polemicists today. Many polemicists in my mind either do not want to spend the time researching, or they are entirely unaware of this issue. It is not true that this subject is untouched, but I do not think many people have ever conducted such a broad study on this particular subject as doing so would be perhaps a burden, maybe it might be that the common polemicists are aware of some of these issues, and either think what they already have come to know is sufficient resulting in some not wanting to investigate further down the rabbit hole. Broadness then becomes the biggest culprit as to why these issues haven't fully surfaced to mainstream polemics. Which is a big distinction between the ancient past from which Islam emerged and today. These arguments within that ancient and distant time from which Islam emerged in the 6th–7th century were mainstream while today not so much. Structure id assume would be another culprit, I could imagine some being confused with all the source material, resulting in many not being able to properly structure cohesive arguments. Whatever the reason may be the end is all the same, an overlooked potential to bring many to the truth. An overlooked potential that has been time-tested, coexisting with Islam since its inception. Many of Mohammad's bystanders were quite quick to dismiss Qur'anic traditions as ancient fables, some of these early critics gave Mohammad the nickname *"the ear"* because of Mohammad's gullible nature. Several Sunni *mufassirūn* (tafseer writers) make this point abundantly clear stating that people would bother Mohammad about his character to believe whatever he is told;

Ibn Kathir

Some hypocrites bother the Messenger of Allah ﷺ by questioning his character, saying,(he is (lending his) ear), to those who say anything about us; he believes whoever talks to him. Therefore, if we went to him and swore, he would believe us. Similar was reported from Ibn `Abbas, Mujahid and Qatadah.
https://quran.com/at-tawbah/61/tafsirs/en-tafisr-ibn-kathir

Maududi - Sayyid Abul Ala Maududi - Tafhim al-Qur'an
This was one of the charges which the hypocrites leveled against the Holy Prophet. As he used to listen to everyone and let him say freely whatever he had to say, they would find fault with him, saying, "He is a credulous person. Everyone can approach him freely and may say whatever he pleases, and he readily believes whatever he hears!"
https://quranx.com/Tafsirs/9.61

Al-tabari - Al-Tabari
Among these hypocrites is a group that harms the Messenger of God, may God bless him and grant him peace, and faults him (55) =(and they say he is an ear.)He hears, hears from everyone what he says, accepts it and believes it.
https://quran.ksu.edu.sa/tafseer/tabary/sura9-aya61.html#tabary

All the aforementioned quotes are explanations of the previously mentioned verse *Qur'an 9:61* which is about foes of Mohammad mocking his gullible nature. Giving him a distinct nickname *the ear/hearer,* meaning in this context someone who believes everything they hear. They presumed that Mohammad would have believed their false oaths and would have accepted their word. Which will be a common theme throughout this particular chapter. I was quite shocked at how popular this sort of claim against Mohammad was, for instance throughout the Qur'an I have been able to find more then nineteen accounts of the author trying to dismiss this claim and similar claims repeatedly. For instance when it comes to the accusation of the Qur'an being some sort of compilation of ancient fables I can direct you to the following verses, (6:25) (8:31) (16:24) (23:83) (25:5) (27:68) (44:14) (46:17) (68:15) (74:24–25) (83:13).

6:25 Pickthall
Of them are some who listen unto thee, but We have placed upon their hearts veils, lest they should understand, and in their ears a deafness. If they saw every token they would not believe therein; to the point that, when they come unto thee to argue with thee, the disbelievers say: This is naught else than fables of the men of old.

8:31 Pickthall
And when Our revelations are recited unto them they say: We have heard. If we wish we can speak the like of this. Lo! this is naught but fables of the men of old.

16:24 Pickthall
And when it is said unto them: What hath your Lord revealed? they say: (Mere) fables of the men of old,

23:83 Pickthall
We were already promised this, we and our forefathers. Lo! this is naught but fables of the men of old.

25:5 Pickthall
And they say: Fables of the men of old which he hath had written down so that they are dictated to him morn and evening.

27:68 Pickthall
We were promised this, forsooth, we and our fathers. (All) this is naught but fables of the men of old.

44:14 Pickthall
And they had turned away from him and said: One taught (by others), a madman?

46:17 Pickthall
And whoso saith unto his parents: Fie upon you both! Do ye threaten me that I shall be brought forth (again) when generations before me have passed away? And they twain cry unto Allah for help (and say): Woe unto thee! Believe! Lo! the promise of Allah is true. But he saith: This is naught save fables of the men of old:

68:15 Pickthall
That, when Our revelations are recited unto him, he saith: Mere fables of the men of old.

74:24-25 Pickthall
And said: This is naught else than magic from of old; This is naught else than speech of mortal man.

83:13 Pickthall
Who, when thou readest unto him Our revelations, saith: (Mere) fables of the men of old.

Fables of men, speech of mortal men, taught by men the accusations are numerous but most importantly present, the Islamic religion was not shy of these accusations it was as I said before mainstream among the critics of Mohammad. Many may not know that the challenge offered by the Qur'anic author to produce something like it, even if it only be one singular chapter arose as a result of similar accusations (10:38).

10:38 Pickthall
Or say they: He hath invented it? Say: Then bring a surah like unto it, and call (for help) on all ye can besides Allah, if ye are truthful.

Fabrication seems to be another mainstream critique against the Islamic religion, the accusation was repeatedly brought up within several passages (16:101) (21:5) (25:4) (34:43) (37:36). Critics would call Mohammad a mad poet, accusing him of inventing his own poetry instead of receiving divine revelation. These two critiques in my mind are not entirely distinct from one another it is true that the two accusations come with different outcomes but what fascinates me is that both of these mainstream critiques against the Islamic religion is dealing with the origins of Qur'anic material. Importantly they do not contradict each other it can easily be true that some portions are fabrications

and others adopted tales.

16:101 Pickthall
And when We put a revelation in place of (another) revelation, - and Allah knoweth best what He revealeth - they say: Lo! thou art but inventing. Most of them know not.

21:5 Pickthall
Nay, say they, (these are but) muddled dreams; nay, he hath but invented it; nay, he is but a poet. Let him bring us a portent even as those of old (who were Allah's messengers) were sent (with portents).

25:4 Pickthall
Those who disbelieve say: This is naught but a lie that he hath invented, and other folk have helped him with it, so that they have produced a slander and a lie.

34:43 Pickthall
And if Our revelations are recited unto them in plain terms, they say: This is naught else than a man who would turn you away from what your fathers used to worship; and they say: This is naught else than an invented lie. Those who disbelieve say of the truth when it reacheth them: This is naught else than mere magic.

37:36 Pickthall
And said: Shall we forsake our gods for a mad poet?

Fabrications, tales of ancient times, myths, fables, magic, poetry, inventions, speech of mortal men, taught by men, fables of men. These were the common critiques people had for Mohammad, such adversaries were bystanders, coexisting in the very same cultural environment. They were all to familiar with the late antique background the Qur'anic material shared with its adjacent predecessors.

In hadith material the situation only becomes worse, I have found evidence that Mohammad had a scribe who was a christian convert leave his religion after the christian convert had read the second and third chapter of the Qur'an and believed Mohammad had known nothing but what the man has taught him.

Sahih al-Bukhari 3617
Narrated Anas:
There was a Christian who embraced Islam and read Surat-al-Baqara and Al-`Imran, and he used to write for the Prophet. Later on he returned to Christianity again and he

used to say: "Muhammad knows nothing but what I have written for him." Then Allah caused him to die
https://sunnah.com/bukhari:3617

So it was also a mainstream reason for apostasy among scribes. This situation is quite interesting, as a lot of Surah Al-`Imran deals with Jesus, Imran himself is alleged be the Islamic Jesus's grandfather through Maryam, it seems that this christian convert was claiming to be the source of this information, and Mohammad had taken what he has learned from his scribe and proclaimed it to be Qur'anic revelation. Another scribe when going over the creation of man with Mohammad, was so amazed with the words of the Qur'an said; "So blessed be Allah, the Best of creators!", when the scribe had finished the prophet allegedly responded to the scribe saying "And thus it was revealed to me". Which led to the scribes temporary apostasy saying "If Mohammad is truthful, then it was revealed to me as it was revealed to him, and if he is a liar, then I said as he said." in both cases scribes are leaving the religion for the prophet plagiarizing their words. So in any case this was not just an isolated claim that existed among rebellious troublemakers who wanted to cause issues, but also existed among scribes of the prophet whom were once close companions of the prophet.

6:93 Tafsir Al-qurtubi
The reason for this, according to what the commentators mentioned, is that when the verse in "Believers": We created man from a lineage of clay that the Prophet, may God bless him and grant him peace, called upon him and dictated to him; When he finished saying, "Then We created him as another creation", Abdullah was amazed at the details of man's creation, so he said: Blessed be God, the best of creators. Then the Messenger of God, may God bless him and grant him peace, said: And thus it was revealed to me, and Abdullah then doubted and said: If Muhammad is truthful, then it was revealed to me as it was revealed to him, and if he is a liar, then I said as he said. So he apostatized from Islam and joined the polytheists, and that is his saying:-
https://quran.ksu.edu.sa/tafseer/qortobi/sura6-aya93.html#qortobi

23:14 Pickthall
Then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones with flesh, and then produced it as another creation. So blessed be Allah, the Best of creators!

6:93 Tafsir Al-qurtubi
-It was revealed about Abdullah bin Saad bin Abi Sarh, and whoever said, "I will send down something like what God has revealed", apostatized from Islam, so when the Messenger of God, may God bless him and grant him peace, entered Mecca, he ordered his killing,

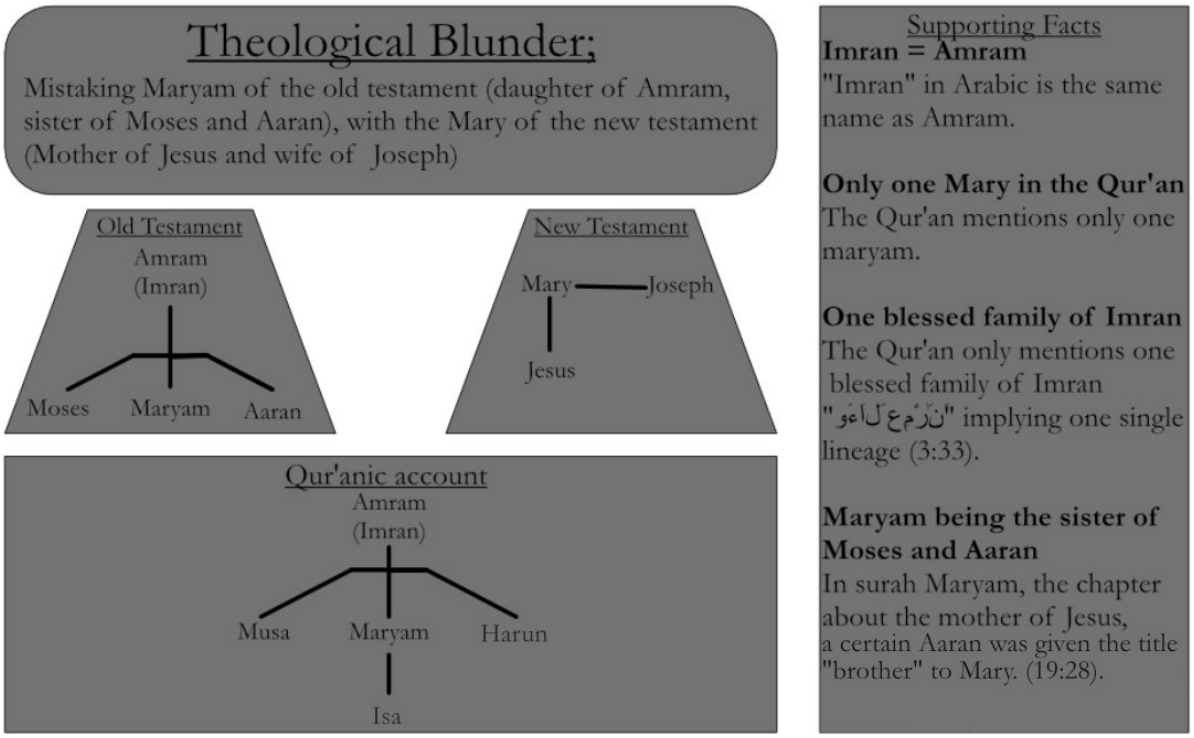
6:93 Pickthall

Who is guilty of more wrong than he who forgeth a lie against Allah, or saith: I am inspired, when he is not inspired in aught; and who saith: I will reveal the like of that which Allah hath revealed? If thou couldst see, when the wrong-doers reach the pangs of death and the angels stretch their hands out (saying): Deliver up your souls. This day ye are awarded doom of degradation for that ye spake concerning Allah other than the truth, and used to scorn His portents.

6:93 Tafsir Al-baghawi

God Almighty says: (and whoever says, "I will send down what God has sent down") It was said: It was revealed about Abdullah bin Saad bin Abi Sarh, and he had converted to Islam and was writing for the Prophet, may God bless him and grant him peace, and when he dictated to him: He hears and sees, he wrote: All-Knowing, All-Wise, and when he said: All-Knowing, All-Wise, he wrote: Forgiving, Merciful, and when it was revealed: "and We created man from a lineage of clay" (The Believers, 12) The Messenger of God, may God bless him and grant him peace, dictated it to him, and Abdullah was amazed at the detail of human creation, so he said: Blessed be God, the best of creators, so the Prophet, may God bless him and grant him peace, said: Write it down, for this is how it was revealed, so Abdullah doubted, and said: If Muhammad is truthful, then it was revealed to me. As it was revealed to him, he apostatized from Islam and joined the polytheists, then Abdullah returned to Islam before the conquest of Mecca
https://quran.ksu.edu.sa/tafseer/baghawy/sura6-aya93.html#baghawy

Circling back to that briefly mentioned relationship between the Islamic Jesus and Imran, there is a polemical argument to be made where the Qur'an seems to be making a theological blunder. Mistaking the Maryam of the old testament, sister of Moses and Aaran and daughter of Amram with the Mary of the new testament, mother of Jesus and wife of Joseph. Heres a few facts that contribute to such a conclusion, #1 Imran is the Arabic form for Amram, #2 Joseph's absence as he is completely taken out of the equation #3 there is only one Mary mentioned within the Qur'an and #4 the Qur'an merely mentions there only being one blessed family of Imran.


Theological Blunder;
Mistaking Maryam of the old testament (daughter of Amram, sister of Moses and Aaran), with the Mary of the new testament (Mother of Jesus and wife of Joseph)
Old Testament
Amram
(Imran)
Moses
Maryam
Aaran
New Testament
Mary
Joseph
Jesus
Qur'anic account
Amram
(Imran)
Musa
Maryam
Harun
Isa
Supporting Facts
Imran = Amram
"Imran" in Arabic is the same name as Amram.
Only one Mary in the Qur'an
The Qur'an mentions only one maryam.
One blessed family of Imran
The Qur'an only mentions one blessed family of Imran "نَزَّلَ مِنْ عَلَا عِمْرَ" implying one single lineage (3:33).
Maryam being the sister of Moses and Aaran
In surah Maryam, the chapter about the mother of Jesus, a certain Aaran was given the title "brother" to Mary. (19:28).

1 Chronicles 6:3
3And the children of Amram; Aaron, and Moses, and Miriam...
https://catenabible.com/1chr/6

19:28 Pickthall
O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot.

3:33 Pickthall
Lo! Allah preferred Adam and Noah and the Family of Abraham and the Family of 'Imran above (all His) creatures.

Now after addressing that popular polemical claim, I feel it is necessary to briefly go over another issue that has to do with the previously mentioned passage (23:14) I find that the language used near the end of the verse is particularly odd "*So blessed be Allah, the Best of creators!*". The best of creators in the plural seems to be suggesting that there are other "creators", people who make or "create" only rearrange creation rather then "creating" something entirely new. So even outside of the fact that this particular phrase was invented by a scribe. The phrase itself seems to be entailing that there are other creators who are not as efficient as the best creators but can still by all means create just by means of lower standards of quality.

Back to relevancy; Brief introduction of tafseer associated with the accusation against the Islamic religion regarding plagiarism, succession and adoption of fables;

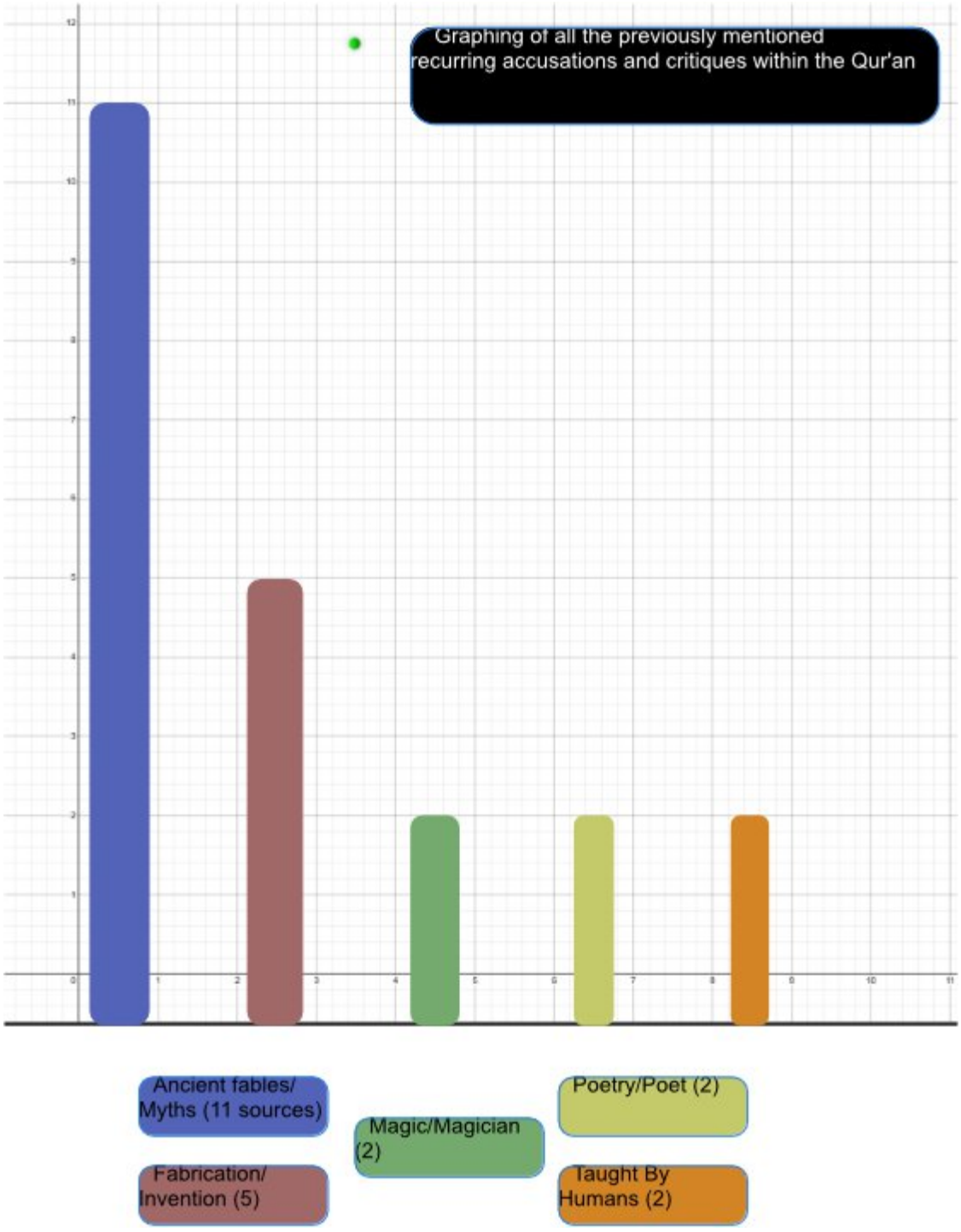
6:25 Tafsir Ibn Kathir
That is, they argue with you and debate with you about truth with falsehood (those who disbelieve say that this is nothing but the legends of the ancients.) That is: What I brought is nothing but taken from the books of the ancients and copied from them.
https://quran.ksu.edu.sa/tafseer/katheer/sura6-aya25.html

16:24 Tafsir Ibn Kathir
God Almighty says: And when it is said to these liars: (what did your Lord send down, they said) Turning away from the answer: (Legends of the ancients) That is: nothing was revealed, but this is what recites to us the legends of the ancients, that is: taken from the books of the ancients
https://quran.ksu.edu.sa/tafseer/katheer/sura16-aya24.html

27:68 Tafsir Al-baghawi
(We promised this) That is: this resurrection (us and our parents before) That is: by Muhammad, and that is nothing (that's this) What is this, (except the legends of the ancients) Their conversations and the lies they wrote.
https://quran.ksu.edu.sa/tafseer/baghawy/sura27-aya68.html

83:13 Tafsir (explication) Ibn Kathir
And he said (when Our verses are recited to him, he says, Legends of the ancients.) That is, if he hears the word of God from the Messenger, he lies about it and thinks badly of it, so he believes that it is fabricated, a collection of the books of the ancients, as God Almighty said (and when it is said to them, "What has your Lord revealed?" they say, "Legends of the ancients.")... (and they said, "He wrote down the legends of the ancients, and they were dictated to him tomorrow and in the future.") Al-furqan: 5
https://quran.ksu.edu.sa/tafseer/katheer/sura83-aya13.html#katheer

As you can see this was a recurring critique against the Islamic religion. Mohammad's own tribe the Quraysh would repeatedly accuse Mohammad of adopting tall tales. Calling his Qur'an a collection of ancient books, fables and myths. These early adversaries were bystanders, coexisting with the Islamic faith in its early stages.


Graphing of all the previously mentioned recurring accusations and critiques within the Qur'an
Ancient fables/ Myths (11 sources)
Fabrication/ Invention (5)
Magic/Magician (2)
Poetry/Poet (2)
Taught By Humans (2)

– *Comparison of accusations brought against the Islamic faith, in regards to what has been brought up within this chapter.*

Throughout this chapter I have provided evidence for bystanders accusing Mohammad of adopting fables and myths, scribes who have witnessed against Mohammad for plagiarizing their words. This would mean that not only were many people cautious of the idea that the Qur'an is not unique but also led to apostasy among scribes, it was a widespread poison towards the early Islamic world, bringing about apostasy even among scribes. Which is why this critique against Islam is so time tested, it has existed alongside Islam since the 6th-7th centuries from the time it first began till now, stirring up apostasy and doubt within the Islamic world.
I find that the arguments that work are the ones that Muslims themselves leave the religion for, asking X Muslims would be crucial to find this information, and there is evidence here to suggest that scribes themselves who lived alongside the prophet found this information damning enough to leave the religion. This is why the argument is so important to learn, it is the strongest argument against the Islamic religion by far. All it took was some bystanders and some scribes whom critiqued the prophet to bring a damning blow to this religion.
Regarding the accusation of Mohammad having a gullible nature listening to whatever comes across his ear, I would like to point out that Mohammad himself had thought he was under demonic possession, fearing people would call him a madman or a poet he attempted to throw himself off of cliffs to take his life. It was not Mohammad but Khadijah and her cousin who had thought he was getting divine revelation, and once they told him their opinions he then believed.

P344-345 THE MIZANU'L HAQQ

But Muhammad himself had many doubts, and was much distressed. Of his own state of mind about that time he says, according to tradition, "I was 2 minded to throw myself from a cliff."...

On the authority of 'Amr ibn Sharhabil it is stated that Muhammad said to Khadijah, "When I was alone I heard a cry: 'O Muhammad, O Muhammad."' In tradition (رواية) it is stated that he said, "I fear lest I should become a magician, lest one should proclaim me a follower of the Jinn"; and again: "I fear lest there should be madness" (or demoniac possession جنون) "in me".

https://answering-islam.org/Books/Pfander/Balance/p344.htm

4953 Sahih al-Bukhari

Khadija then took him to Waraqa bin Naufil, the son of Khadija's paternal uncle. Waraqa had been converted to Christianity in the Pre-lslamic Period and used to write Arabic and write of the Gospel in Arabic as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said (to Waraqa), "O my cousin! Listen to what your nephew is going to say." Waraqa said, "O my nephew! What have you seen?" The Prophet (ﷺ) then described whatever he had seen. Waraqa said, "This is the same Angel (Gabriel) who was sent to Moses.

https://sunnah.com/bukhari:4953

Another event that would exemplify Mohammad's gullible nature would be a particular interaction that Mohammad had with a certain delegation from Najran. The delegation allegedly consisted of sixty horseman, all Christian. They were sent to debate Mohammad after they had received a letter demanding paid tribute. The debate lasted two days and revolved around the nature of Christ, these "Christians" brought certain stories revolving around a young Jesus making birds out of clay and speaking as a babe. However within the biblical narrative the first public miracle conducted by Jesus was at a wedding in Galilee, where a thirty year old Jesus turned water into wine. Particular writings arrived within the fourth century after the day of our lord, where a young Jesus performs public miracles with an audience of Jews both young and old. These traditions were part of a collection of pseudo-texts known as the the Infancy gospels which is a collection of fables that were fabricated in the name of certain apostles of Jesus Christ centuries after their death's.

The delegation of Christians whom debated Mohammad had brought these stories as proof that Jesus is divine. The conclusion of this event would result in Mohammad adopting their tall tales within the Qur'an treating these traditions as divine fact, the only issue that seemed worth Mohammad's concern was weather or not these events proved Jesus's divinity arguing he performed these miracles; Making birds out of clay and even spoke as a babe but all this occurred by Allah's leave. The debate ended in somewhat of a stalemate if one could call it that, Mohammad had laid some sort of blood curse upon himself and his own kin, which consisted of his daughter, son in law, and his two grandchildren. The Christians were told to invoke a curse upon themselves to see who was telling the truth about Jesus (3:61).

3:61 Pickthall

And whoso disputeth with thee concerning him, after the knowledge which hath come unto thee, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie.

3:61 Tafsir-Ibn Kathir

The reason for the call to Mubahalah and the revelation of the Ayat from the beginning of this Surah until here, is that a delegation from the Christians of Najran (in Yemen) came to Al-Madinah to argue about `Isa, claiming that he was divine and the son of Allah. Allah sent down the beginning of this Surah until here, to refute their claims... The delegation of Christians from Najran came to the Messenger of Allah ﷺ. The delegation consisted of sixty horsemen, including fourteen of their chiefs who make decisions... Indeed, these are the creeds of the Christians. They claim that `Isa is God, since he brought the dead back to life, healed blindness, leprosy and various illnesses, told about matters of the future, created the shape of birds and blew life into them, bringing them to life However, all these miracles occurred by Allah's leave, so that `Isa would be a sign from Allah for people. They also claim that `Isa is the son of Allah, since he did not have a father and he spoke when he was in the cradle, a miracle which had not occurred by any among the Children of Adam before him.

https://quran.com/ali-imran/61/tafsirs/en-tafisr-ibn-kathir

The “creeds” of these “Christians” were heavily affiliated with apocryphal traditions, despite that fact their creeds get repeatedly referenced within the Qur’an as divine fact (19:29-30) (5:110) (3:46).

19:29-30 Pickthall
Then she pointed to him. They said: How can we talk to one who is in the cradle, a young boy? He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet,

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5:110 Pickthall
When Allah saith: O Jesus, son of Mary! Remember My favour unto thee and unto thy mother; how I strengthened thee with the holy Spirit, so that thou spakest unto mankind in the cradle as in maturity; and how I taught thee the Scripture and Wisdom and the Torah and the Gospel; and how thou didst shape of clay as it were the likeness of a bird by My permission, and didst blow upon it and it was a bird by My permission, and thou didst heal him who was born blind and the leper by My permission; and how thou didst raise the dead by My permission; and how I restrained the Children of Israel from (harming) thee when thou camest unto them with clear proofs, and those of them who disbelieved exclaimed: This is naught else than mere magic;

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Indeed, these are the creeds of the Christians. They claim that `Isa is God, since he brought the dead back to life, healed blindness, leprosy and various illnesses, told about matters of the future, created the shape of birds and blew life into them, bringing them to life However, all these miracles occurred by Allah's leave, so that `Isa would be a sign from Allah for people. They also claim that `Isa is the son of Allah, since he did not have a father and he spoke when he was in the cradle

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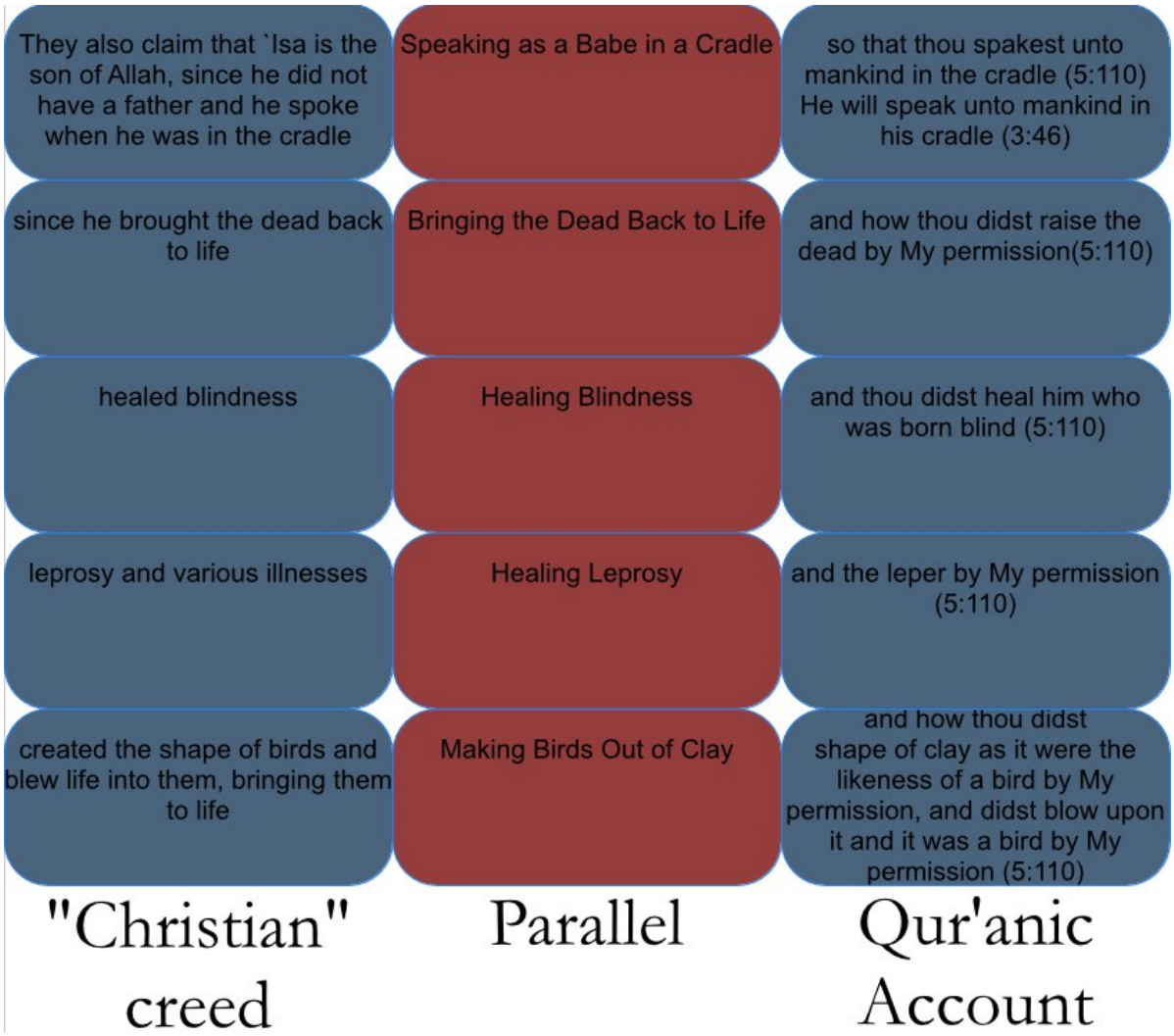
3:46 Pickthall
He will speak unto mankind in his cradle and in his manhood, and he is of the righteous.

-Green; Speaking as a babe,
-Dark Blue; Bringing dead back to life
-Dark Green; Healing blindness
-Grey; Healing leprosy
-Light Blue; Creating birds out of clay


They also claim that `Isa is the son of Allah, since he did not have a father and he spoke when he was in the cradle
Speaking as a Babe in a Cradle
so that thou spakest unto mankind in the cradle (5:110) He will speak unto mankind in his cradle (3:46)
since he brought the dead back to life
Bringing the Dead Back to Life
and how thou didst raise the dead by My permission(5:110)
healed blindness
Healing Blindness
and thou didst heal him who was born blind (5:110)
leprosy and various illnesses
Healing Leprosy
and the leper by My permission (5:110)
created the shape of birds and blew life into them, bringing them to life
Making Birds Out of Clay
and how thou didst shape of clay as it were the likeness of a bird by My permission, and didst blow upon it and it was a bird by My permission (5:110)
"Christian" creed
Parallel
Qur'anic Account

-Visual representation of the previously mentioned parallel between the "Christian" creeds and Qur'anic tradition.

Indeed, these are the creeds of the Christians. They claim that `Isa is God, since he brought the dead back to life, healed blindness, leprosy and various illnesses, told about matters of the future, created the shape of birds and blew life into them, bringing them to life However, all these miracles occurred by Allah's leave, so that `Isa would be a sign from Allah for people. They also claim that `Isa is the son of Allah, since he did not have a father and he spoke when he was in the cradle.
https://quran.com/ali-imran/61/tafsirs/en-tafisr-ibn-kathir

5:110 Pickthall
When Allah saith: O Jesus, son of Mary! Remember My favour unto thee and unto thy mother; how I strengthened thee with the holy Spirit,
so that thou spakest unto mankind in the cradle as in maturity; and how I taught thee the Scripture and Wisdom and the Torah and the Gospel; and how thou didst shape of clay as it were the likeness of a bird by My permission, and didst blow upon it and it was a bird by My permission, and thou didst heal him who was born blind and the leper by My permission; and how thou didst raise the dead by My permission; and how I restrained the Children of Israel from (harming) thee when thou camest unto them with clear proofs, and those of them who disbelieved exclaimed: This is naught else than mere magic;

Chapter II –
Christian Influence Within The Islamic Religion

Within that chapter of my previous book *Studies In Qur'anic Language And Exegesis* that I had dedicated the entirety of this work to, I had to deal with a lot of material from apocryphal writings when it came to investigating Christian influence within Islam. Which was not a very good sign, considering that all of these works have come from falsely attributed authors. I found that the Qur'an itself had dedicated its historical timeline within the sphere of apocryphal events.
The treatment of these texts within mainstream Christianity during this time was thoroughly researched within my last book. I found that prior to Mohammad's birth the same traditions that Mohammad endorsed as absolute divine fact were treated as discredited as heresy coming from fabricated legends. In fact two of the main sources I used to prove this point came from a ***Pope Innocent I.*** And a Gelasian Decree. My second source arriving around 17 to 70 years before the birth of Muhammad. It was a council that took place declaring that the same authors who invented the late antique apocryphal traditions that the Qur'an based itself in are and I quote;
Decretum Gelasianum (Gelasian Decree, around AD 500-553).
"not merely rejected but eliminated from the whole Roman Catholic and Apostolic Church and with their authors and the followers of its authors to be damned in the inextricable shackles of anathema forever."
https://www.tertullian.org/decretum_eng.htm

405 AD letter (Consulenti tibi) to Exsuperius, Bishop of Toulouse
A brief addition shows what books really are received in the canon. These are the desiderata of which you wished to be informed verbally: of Moses five books, that is, of Genesis, of Exodus, of Leviticus, of Numbers, of Deuteronomy, and Joshua, of judges one book, of Kings four books, and also Ruth, of the Prophets sixteen books, of Solomon five books, the Psalms. Likewise of the histories, job one book, of Tobias one book, Esther one, Judith one, of the Machabees two, of Esdras two, Paralipomenon two books. Likewise of the New Testament: of the Gospels four books, of Paul the Apostle fourteen epistles, of John three [cf. n. 84, 92] epistles of Peter two, an epistle of Jude, an epistle of James, the Acts of the Apostles, the Apocalypse of John. Others, however, which were written by a certain Leucius under the name of Matthias or of James the Less, or under the name of Peter and John (or which were written by Nexocharis and Leonidas the philosophers under the name of Andrew), or under the name of Thomas, and if there are any others, you know that they ought not only to be repudiated, but also condemned.
https://www.roger-pearse.com/weblog/2021/05/24/the-decretal-consulenti-tibi-jk-293-and-the-canon-of-the-bible/
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501 EPISTOLÆ ET DECRETA. 502

tur (*Matth.* XIX, 9). Et ideo [a] omnes a communione fidelium abstinendos. De parentibus autem, aut de propinquis eorum nihil tale statui potest, nisi incentores illiciti consortii fuisse detegantur.

CAP. VII. — 13. Qui vero libri recipiantur in canone, [b] brevis annexus ostendit. Hæc sunt quæ desiderata moneri voce voluisti : Moysi libri quinque, id est, Genesis, Exodi, Levitici, Numeri, Deuteronomii, et Jesu Nave, Judicum unus, Regnorum libri quatuor, simul et Ruth, Prophetarum libri sexdecim, Salomonis libri quinque, Psalterium. Item historiarum, Job liber unus, Tobi liber unus, Esther unus, Judith unus, Machabæorum duo, Esdræ duo, A Paralipomenon libri duo. Item novi Testamenti : Evangeliorum libri quatuor, Pauli apostoli epistolæ quatuordecim, epistolæ Joannis tres, epistolæ Petri duæ, epistola Judæ, epistola Jacobi, Actus Apostolorum, [c] Apocalypsis Joannis. Cætera autem, quæ vel sub nomine Matthiæ sive Jacobi minoris, vel sub nomine Petri et Joannis, quæ a quodam Leucio scripta sunt [d] [vel sub nomine Andreæ, quæ a Nexocharide et Leonida philosophis], vel sub nomine Thomæ, et si qua sunt alia, non solum repudianda, verum etiam noveris esse damnanda. Data x kalendas Martias [e], Stilicone secundo et Anthemio viris clarissimis consulibus.

-relevant bit of a (very poor) scan of PL.

My previous chapter within this book has already gave an explanation for how some of these late traditions made their way into the Islamic religion. Sixty false Christians came to dispute about the divinity of Christ with Mohammad resulting in the Qur'an adopting their stories and fables, treating them as absolute divine fact. But now I will go over the consequences more thoroughly; Within the 2nd-5th century there arrived fables of Jesus doing miracles at young ages, these traditions were widely discredited by anyone who had an authority on such a matter. Not only because they contradicted basic theology but also arrived four hundred years after their alleged authors had died. These are the late Christian traditions that the Qur'an participates with. For example within chapters (3) (19) and (5) you can find numerous accounts of these new testament apocryphal traditions.

Childhood of the Saviour 1:1-5

When the boy Jesus was five years old, he was playing at the ford of a rushing stream. And he gathered the disturbed water into pools and made them pure and excellent, commanding them by the character of his word alone and not by means of a deed. Then, taking soft clay from the mud, he formed twelve sparrows. It was the Sabbath when he did these things, and many children were with him. And a certain Jew, seeing the boy Jesus with the other children doing these things, went to his father Joseph and falsely accused the boy Jesus, saying that, on the Sabbath he made clay, which is not lawful, and fashioned twelve sparrows. And Joseph came and rebuked him, saying, "Why are you doing these things on the Sabbath?" But Jesus, clapping his hands, commanded the birds with a shout in front of everyone and said, "Go, take flight, and remember me, living ones." And the sparrows, taking flight, went away squawking. When the Pharisee saw this he was amazed and reported it to all his friends.

https://www.earlychristianwritings.com/text/infancythomas-hock.html

3:49 Pickthall

And will make him a messenger unto the Children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the

dead, by Allah's leave. And I announce unto you what ye eat and what ye store up in your houses. Lo! herein verily is a portent for you, if ye are to be believers.

Within the Qur'an Jesus is portrayed doing the exact same sequence of events to perform this miracle, making clay, shaping the clay into birds, breathing into them, the clay birds then come to life. The only thing difference is that within the Qur'an Jesus is doing the miracle by the command of Allah stating "*by Allah's leave."* as if the Qur'an was responding to some sort of divinity claim being made on Christ's behalf as breathing the life into clay birds would be somewhat of a resemblance to how God has made Adam within the Old Testament as even in the Qur'an Allah is seen doing the same thing in verse 29 of chapter 15 where Allah breathes the spirit into Adam making him a living soul after shaping him from mud.

15:29 Pickthall

So, when I have made him and have breathed into him of My Spirit, do ye fall down, prostrating yourselves unto him.

2:7 Genesis

And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

As I have already stated in my previous chapter there was a claim of divinity being made on Christs behalf within the context of (3:49). But this is not the only adoption from the apocrypha within the Qur'an. The same Christians who debated Mohammad brought traditions of a speaking young babe from his cradle, as it was with the story of clay birds being brought to life the Qur'anic author seemed to be obsessed with the idea making numerous mentions of it despite its controversial origins. As it came from the same collection of fables known as the infancy gospels.

3:46 Pickthall

He will speak unto mankind in his cradle and in his manhood, and he is of the righteous.

19:29-31 Pickthall

Then she pointed to him. They said: How can we talk to one who is in the cradle, a young boy? He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet, And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and almsgiving so long as I remain alive,

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Chapter 20 The Gospel of Pseudo-Matthew:

Then the child Jesus, with a joyful countenance, reposing in the bosom of His mother, said to the palm: O tree, bend thy branches, and refresh my mother with thy fruit. And immediately at these words the palm bent its top down to the very feet of the blessed Mary; and they gathered from it fruit, with which they were all refreshed. And after they had gathered all its fruit, it remained bent down, waiting the order to rise from Him who bad commanded it to stoop. Then Jesus said to it: Raise thyself, O palm tree, and be strong, and be the companion of my trees, which are in the paradise of my Father; and open from thy roots a vein of water which has been hid in the earth,

and let the waters flow, so that we may be satisfied from thee. And it rose up immediately, and at its root there began to come forth a spring of water exceedingly clear and cool and sparkling.
https://www.newadvent.org/fathers/0848.htm

These episodes of Mary, the speaking babe and the palm comes directly from Apocryphal traditions the bible never mentions anything about these things. However the Qur'an presents these events as divine fact, containing each and every detail in a dedicated chapter about Mary stating;

19:22-26 Pickthall

And she conceived him, and she withdrew with him to a far place.
And the pangs of childbirth drove her unto the trunk of the palm-tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten!
Then (one) cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee,
And shake the trunk of the palm-tree toward thee, thou wilt cause ripe dates to fall upon thee.
So eat and drink and be consoled. And if thou meetest any mortal, say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal.

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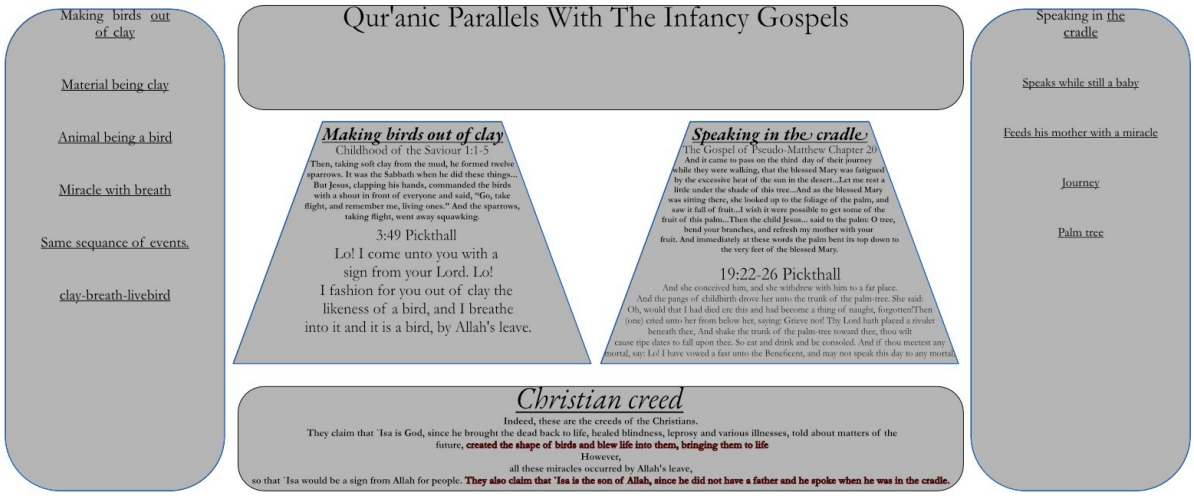
Chapter 20 The Gospel of Pseudo-Matthew

And it came to pass on the third day of their journey, while they were walking, that the blessed Mary was fatigued by the excessive heat of the sun in the desert; and seeing a palm tree, she said to Joseph: Let me rest a little under the shade of this tree. Joseph therefore made haste, and led her to the palm, and made her come down from her beast. And as the blessed Mary was sitting there, she looked up to the foliage of the palm, and saw it full of fruit, and said to Joseph: I wish it were possible to get some of the fruit of this palm. And Joseph said to her: I wonder that you say this, when you see how high the palm tree is; and that you think of eating of its fruit. I am thinking more of the want of water, because the skins are now empty, and we have none wherewith to refresh ourselves and our cattle. Then the child Jesus, with a joyful countenance, reposing in the bosom of His mother, said to the palm: O tree, bend your branches, and refresh my mother with your fruit. And immediately at these words the palm bent its top down to the very feet of the blessed Mary; and they gathered from it fruit, with which they were all refreshed. And after they had gathered all its fruit, it remained bent down, waiting the order to rise from Him who had commanded it to stoop. Then Jesus said to it: Raise yourself, O palm tree, and be strong, and be the companion of my trees, which are in the paradise of my Father; and open from your roots a vein of water which has been hid in the earth, and let the waters flow, so that we may be satisfied from you. And it rose up immediately, and at its root there began to come forth a spring of water exceedingly clear and cool and sparkling. And when they saw the spring of water, they rejoiced with great joy, and were satisfied, themselves and all their cattle and their beasts. Wherefore they gave thanks to God.


Qur'anic Parallels With The Infancy Gospels
Making birds out of clay
Material being clay
Animal being a bird
Miracle with breath
Same sequance of events.
clay-breath-livebird
Making birds out of clay
Childhood of the Saviour 1:1-5
Then, taking soft clay from the mud, he formed twelve sparrows. It was the Sabbath when he did these things... But Jesus, clapping his hands, commanded the birds with a shout in front of everyone and said, "Go, take flight, and remember me, living ones." And the sparrows, taking flight, went away squawking.
3:49 Pickthall
Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave.
Speaking in the cradle
The Gospel of Pseudo-Matthew Chapter 20
And it came to pass on the third day of their journey while they were walking, that the blessed Mary was fatigued by the excessive heat of the sun in the desert...Let me rest a little under the shade of this tree...And as the blessed Mary was sitting there, she looked up to the foliage of the palm, and saw it full of fruit...I wish it were possible to get some of the fruit of this palm...Then the child Jesus... said to the palm: O tree, bend your branches, and refresh my mother with your fruit. And immediately at these words the palm bent its top down to the very feet of the blessed Mary.
19:22-26 Pickthall
And she conceived him, and she withdrew with him to a far place. And the pangs of childbirth drove her unto the trunk of the palm-tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten!Then (one) cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee, And shake the trunk of the palm-tree toward thee, thou wilt cause ripe dates to fall upon thee. So eat and drink and be consoled. And if thou meetest any mortal, say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal
Christian creed
Indeed, these are the creeds of the Christians.
They claim that 'Isa is God, since he brought the dead back to life, healed blindness, leprosy and various illnesses, told about matters of the future, created the shape of birds and blew life into them, bringing them to life
However,
all these miracles occurred by Allah's leave,
so that 'Isa would be a sign from Allah for people. They also claim that 'Isa is the son of Allah, since he did not have a father and he spoke when he was in the cradle.
Speaking in the cradle
Speaks while still a baby
Feeds his mother with a miracle
Journey
Palm tree

What is more fascinating? A given backstory for Mary within chapter Al-Imran. The chapter says that she was conceived as an offering for the Lord given to a life of temple service at a young age. And watched over by a guardian whom was a high priest named Zachariah. What is interesting is that this backstory is from a late antique tradition brought about from the Protevangelium of James which is part of the collection of Infancy gospels. Again borrowing from late antique fables and myths that arrived shortly after Jesus around the 2nd Century.

Passages from the Protevangelium of James

Many months passed, but when the child reached two years of age, Joachim said, "Let's take her up to the temple of the Lord, so that we can keep the promise we made, or else the Lord will be angry with us and our gift will be unacceptable". (2) Anna said, "Let's wait until she is three, so she won't miss her father or mother". (3) And Joachim agreed: "Let us wait."

Her parents left for home marveling and praising and glorifying the Lord God because the child did not look back at them. (2) And Mary lived in the temple of the Lord. She was fed there like a dove, receiving her food from the hand of heavenly messenger. (3) When she turned twelve, however, there was a meeting of priests. "Look," they said, "Mary has turned twelve in the temple of the Lord. (4) What should we do with her so she won't pollute the sanctuary of the Lord our God?" (5) And they said to the high priest, "You stand at the altar of the Lord. Enter and pray about her, and we'll do whatever the Lord God discloses to you. (6) And so the high priest took the vestment with the twelve bells, entered the Holy of Holies, and began to pray about her. (7) And suddenly a messenger of the Lord appeared: "Zechariah, Zechariah, go out and assemble the widowers of the people and have each them bring a staff. (8) She will become the wife of the one to whom the Lord shows a sign. (9) And so heralds covered the surrounding territory of Judea. The trumpet of the Lord sounded and all the widowers came running.

And Joseph, too, threw down his carpenter's axe and left for the meeting. (2) When they had all gathered, they went to the highpriest with their staff. (3) After the highpriest had collected

everyone's staff, he entered the temple and began to pray. (4) When he had finished his prayer, he took the staffs and went out and began to give them back to each man. (5) But there was no sign on any of them. Joseph got the last staff. (6) Suddenly a dove came out of this staff and perched on Joseph's head. (7) "Joseph, Joseph," the highpriest said, "you've been chosen by lot to take the virgin of the Lord into your care and protection.
https://www.newadvent.org/fathers/0847.htm

3:35-37 Pickthall
(Remember) when the wife of 'Imran said: My Lord! I have vowed unto Thee that which is in my belly as a consecrated (offering). Accept it from me. Lo! Thou, only Thou, art the Hearer, the Knower!
And when she was delivered she said: My Lord! Lo! I am delivered of a female - Allah knew best of what she was delivered - the male is not as the female; and lo! I have named her Mary, and lo! I crave Thy protection for her and for her offspring from Satan the outcast.
And her Lord accepted her with full acceptance and vouchsafed to her a goodly growth; and made Zachariah her guardian. Whenever Zachariah went into the sanctuary where she was, he found that she had food. He said: O Mary! Whence cometh unto thee this (food)? She answered: It is from Allah. Allah giveth without stint to whom He will.

3:42-44 Pickthall
And when the angels said: O Mary! Lo! Allah hath chosen thee and made thee pure, and hath preferred thee above (all) the women of creation.
O Mary! Be obedient to thy Lord, prostrate thyself and bow with those who bow (in worship).
This is of the tidings of things hidden. We reveal it unto thee (Muhammad). Thou wast not present with them when they threw their pens (to know) which of them should be the guardian of Mary, nor wast thou present with them when they quarrelled (thereupon).

Dedication / vow	Joachim and Anna take Mary to the Temple to fulfil their promise to God.	Wife of 'Imrān vows what is in her belly as an offering to God.
Mary+temple	Mary lives in the Temple of the Lord from a young age.	Mary is accepted by God and grows up in a sanctuary
Miracle feeding	Mary is fed like a dove, receiving food from the hand of a heavenly messenger.	Whenever Zechariah enters the sanctuary, he finds Mary supplied with food. She says it was from Allah.
Zechariah	Zechariah is the one who prays and organises the decision about Mary's future.	God makes Zechariah her guardian.
Casting lots	The priests bring staffs, and a dove from Joseph's staff shows he is chosen.	They threw their pens to decide who would be Mary's guardian..
A Chosen Mary	Mary is specially chosen and must not "pollute the sanctuary."	The angels tell Mary that Allah has chosen her, made her pure, and preferred her above all women.

Visual representation of the parallels between the Qur'an and the Protevangelium of James

I would like to briefly mention the potential of another parallel between Christianity and Islam. There were some interpretations regarding the death of Jesus to not be a literal, but hypothesized by some to be replaced on the cross by one Simon of Cyrene. The idea arose within the first century after the day of our lord where a certain man named Basilides came up with this absurdness;

Against Heresies (Book I, Chapter 24) Doctrines of Saturninus and Basilides.
He appeared, then, on earth as a man, to the nations of these powers, and wrought miracles. Wherefore he did not himself suffer death, but Simon, a certain man of Cyrene, being compelled, bore the cross in his stead;
https://www.newadvent.org/fathers/0103124.htm

4:157 Pickthall
And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger - they slew him not nor crucified him, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain.

I am not shy to say that this early Christian heresy gave rise to replacement theology within the Islamic religion as some early tafsir writers even use replacement theology to explain the previously mentioned verse.

Tanwîr al-Miqbâs min Tafsîr Ibn 'Abbâs
(And because of their saying: We slew the Messiah Jesus son of Mary, Allah's Messenger) Allah destroyed their man Tatianos. (They slew him not nor crucified, but it appeared so unto them) Allah made Tatianos look like Jesus and so they killed him instead of him; (and lo! those who disagree concerning it) concerning his killing (are in doubt thereof) in doubt about his killing; (they have no knowledge thereof save pursuit of a conjecture) not even conjecture; (they slew him not for certain) i.e. certainly they did not kill him,
https://quranx.com/Tafsirs/4.157

Jalal - Al-Jalalayn
And for their saying boastfully 'We slew the Messiah Jesus son of Mary the Messenger of God' as they claim in other words for all of these reasons We have punished them. God exalted be He says in repudiating their claim to have killed him And yet they did not slay him nor did they crucify him but he the one slain and crucified who was an associate of theirs the Jews was given the resemblance of Jesus. In other words God cast his Jesus's likeness to him and so they thought it was him Jesus. And those who disagree concerning him that is concerning Jesus are surely in doubt regarding the slaying of him for some of them said when they saw the slain man the face is that of Jesus but the body is not his and so it is not he; and others said no it is he. They do not have any knowledge of the slaying of him only the pursuit of conjecture illā ittibā'a l-zann is a discontinuous exception in other words 'instead they follow conjecture regarding him that which

they imagined they saw'; and they did not slay him for certain yaqīnan a circumstantial qualifier emphasising the denial of the slaying.
https://quranx.com/Tafsirs/4.157

Replacement theology found its roots with early heretics and condemned among those who were in authority on the position. Spheres of Christian thought really found its edge in these parts of the world. For instance during Mohammad's time he conversed with many Christians, he had in laws who were well versed with Christian thought Hadith material say he had an in law cousin who would read and would write (presumably translate) from the Gospels. His immediate family then were well familiar with names of those mentioned within the Christian religion but then it becomes shocking that none of these traditions are mainstream, rather the material that seemed to be more available was Apocryphal writings, Christian fables and Myths.
Many may point to an Evangelian (Greek form for good news/gospel) reference as there seems to be the Arabic form for this word "Injeel" found within the Qur'an. The Injeel in the Qur'an is treated as a singular book which is reminiscent of the Diatessaron which was widespread in Mohammad's region where it was the main bible text for reading inside and outside of churches. The text was created by Taitan who was the student of a renowned Justin Martyr, the text itself was a collection of the four gospels of Matthew Mark Luke and John harmonized into one singular account without distinguishing authors. In it you can find Jesus healing lepers and bringing the dead to life but that is as far as the parallels go for this Diatessaron and the Qur'an so unless you want to be very incredibly vague and general about this argument I would say that there is little to nothing. The source material for the Qur'an does not seem to be taking from this mainstream text within his region and time. Instead the Qur'anic author seemed more intrigued about the traditions found within fables of Christians rather then our superior texts that were available for him. And I want to be clear that I put it lightly when I say available to him. It is either that the Islamic material has been incredibly dishonest about the Christian response towards the Islamic religion but I have found that majority of the Christians who would engage with Mohammad would teach him about apocryphal traditions. In fact I have already provided the evidence for apocryphal accounts within the creeds of Christians who engaged in debate with Mohammad leading to the adoption their tall tales. It really does seem to be the case that the entirety of the Christian world that coexisted with Islam during Mohammad's time enabled his heretical beliefs. The only really notable historical event that I have found within the Qur'an as regarding Christian thought would be the Martyrs of the trench. Whom were a group of Coptic Martyrs that were persecuted by the king of Himyar, they were killed within dug trenches. But the significance of this event was only accounted for because of the regions this particular tradition flourished. During Mohammad's time and within his respective region this event would have been common knowledge. Regarding why Coptic Christians are being called believers in the sense of being Muslims I do not think there will ever be a sufficient answer.

85:3-10 Pickthall
And by the witness and that whereunto he beareth testimony,
(Self-)destroyed were the owners of the ditch
Of the fuel-fed fire,
When they sat by it,
And were themselves the witnesses of what they did to the believers.

They had naught against them save that they believed in Allah, the Mighty, the Owner of Praise, Him unto Whom belongeth the Sovereignty of the heavens and the earth; and Allah is of all things the Witness.
Lo! they who persecute believing men and believing women and repent not, theirs verily will be the doom of hell, and theirs the doom of burning.
Title start - E06616: The Greek Martyrdom of *Arethas and his Companions (martyrs of Najran, ob. 523, S01492) recounts the persecution of several Christians of Najran (Arabia) and their leader by the Jewish Himiyarite king Dounaan. A punitive campaign by king *Elesbaas (king of Aksum and ascetic, S02835) avenges their death and establishes a shrine for them. Written in Greek based on Syriac sources, probably in the 6th century. – Title end
. The martyrdom of Arethas and his 340 companions
[15-19] The king summoned Arethas and his 340 fellow convicts. He accused him of insurrection and of attempting to create his own kingdom in the city, and called him to apostatise. Arethas replied that he was happy to die for Christ and prophesied that the whole region would eventually convert to Christianity, and Dounaan's kingdom would fall. He exhorted his fellows to keep their faith and ordered that all his possessions be given to the new church which would be replace the one destroyed by Dounaan. They all agreed to die with him.
[20] When Dounaan saw that no-one was willing to apostatise, he ordered that they be beheaded at the ditch where the other martyrs had been killed, near a stream called Obedianos, and that their bodies be left unburied. Arethas was executed first. Before their own execution, his companions anointed themselves with his blood. They were all killed on 24 October.
https://portal.sds.ox.ac.uk/articles/online_resource/E06616_The_Greek_Martyrdom_of_Arethas_and_his_Companions_martyrs_of_Najran_ob_523_S01492_recounts_the_persecution_of_several_Christians_of_Najran_Arabia_and_their_leader_by_the_Jewish_Himiyarite_king_Dounaan_A_punitive_campaign_by_king_Eles/13905362

The Qur'an here seems to be treating the leader of these Martyrs (Arethas) as an Islamic prophet. Within the Islamic account we are getting the perspective of God fulfilling the prophesy of Arethas stating; *Destroyed were the owners of the ditch*, where as in the actual account Arethas prophesied; *the whole region would eventually convert to Christianity, and Dounaan's kingdom would fall.* Also within the Qur'an were given a vague introduction to the and I quote *Owners of the ditch,* It is as if the reader is supposed to know who the Qur'an is speaking of by common knowledge. Where as in the Coptic story we are thoroughly introduced to this owner of the ditch, who's name is Dounaan whom had ordered for Arethas and his companions to be killed, 'at the ditch where the other martyrs had been killed." It seems that the Qur'anic author was quite intrigued about the stories of Christian martyrdom.

For instance there's an entire chapter called The Cave which is dedicated to two late antique christian fables, one being of the seven sleepers of Ephesus whom were seven youths that shut themselves within a cave to hide from persecution, upon falling asleep they get miraculously awakened centuries later. The fable was a late antique Greco-Syriac legend arriving in the 5th century (approx. Year 450–474 after the day of our Lord). Despite the legend being based off of fictional events the Qur'anic author included it as divine literature. The second Greco-Syriac tradition within the chapter of the cave revolves around a certain Alexander who had allegedly travelled to a place where the Sun rises into the window of heaven, and finds its setting within a

muddy spring. And builds a wall between two mountains to protect a foreign population. Both stories come from late antique Christian fables and myths that were held as fiction and never were supposed to be taken seriously. The Qur'anic author must think otherwise as they have successfully treated these fables as divine literature.

Citation of Parallels between the Seven sleepers of Ephesus and The Qur'anic chapter Al-Kahf (The Cave);

Both traditions begin with group of young men whom were in trouble. While the Qur'an gives vague references as to why they were in trouble, the Syriac legend explains in grave detail on what is vaguely glossed over within the Qur'an; Specifically the fable tells of an emperor, named Decius, who was forcing Christians to make sacrifices to the pagan gods or else face death.

The Seven Sleepers [of Ephesus], 57
The seven sleepers were born in the city of Ephesus. And when Decius the emperor came into Ephesus for the persecution of christian men, he commanded to edify the temples in the middle of the city, so that all should come with him to do sacrifice to the idols, and did do seek all the christian people, and bind them for to make them to do sacrifice, or else to put them to death; in such wise that every man was afeard of the pains that he promised, that the friend forsook his friend, and the son renied his father, and the father the son.
https://sourcebooks.fordham.edu/basis/goldenlegend/GoldenLegend-Volume4.asp#Seven%20Sleepers

18:16 Pickthall
And when ye withdraw from them and that which they worship except Allah, then seek refuge in the Cave; your Lord will spread for you of His mercy and will prepare for you a pillow in your plight.

In both accounts the seven sleepers are called youths;

The Seven Sleepers [of Ephesus], 57
And when they had taken their refection and sat in weeping and wailings, suddenly, as God would, they slept, and when it came on the morn they were sought and could not be found. Wherefore Decius was sorrowful because he had lost such ***young men.***
https://sourcebooks.fordham.edu/basis/goldenlegend/GoldenLegend-Volume4.asp#Seven%20Sleepers

18:13 Pickthall
We narrate unto thee their story with truth. Lo! they were ***young men*** *who believed in their Lord, and We increased them in guidance.*

Both the fable and the Qur'an state there were seven of these youths;

The Seven Sleepers [of Ephesus], 57
The seven sleepers *were born in the city of Ephesus.*
https://sourcebooks.fordham.edu/basis/goldenlegend/GoldenLegend-Volume4.asp#Seven%20Sleepers

18:22 Pickthall
*(Some) will say: They were three, their dog the fourth, and (some) say: Five, their dog the sixth, guessing at random**; and (some) say: Seven, and their dog the eighth.** Say (O Muhammad): My Lord is Best Aware of their number. None knoweth them save a few. So contend not concerning them except with an outward contending, and ask not any of them to pronounce concerning them.*

Both the Qur'an and the fable contain an episode of an inscription on a cave the Qur'an being more vague on its details. The Christian fable gives an account on how an inscription was found near an entrance of a containing the story of the seven youths martyrdom.

The Seven Sleepers [of Ephesus], 57
Then Decius thought what he should do with them, and, as our Lord would, he enclosed the mouth of the cave wherein they were with stones, to the end that they should die therein for hunger and fault of meat. ***Then the ministers and two christian men, Theodorus and Rufinus, wrote their martyrdom and laid it subtlely among the stones.***
https://sourcebooks.fordham.edu/basis/goldenlegend/GoldenLegend-Volume4.asp#Seven%20Sleepers

18:9 Pickthall
Or deemest thou that the People of the Cave ***and the Inscription are a wonder among Our portents****?*

The inscription does not appear within the Qur'an again however, within the Christian fable. The people who discover the sleepers use the inscriptions to verify the truthfulness of the seven men's story;

The Seven Sleepers [of Ephesus], 57
And Malchus entered first into the cave to his fellows, and the bishop next after him. ***And there found they among the stones the letters sealed with two seals of silver. And then the bishop called them that were come thither, and read them tofore them all, so that they that heard it were all abashed and amarvelled.***
https://sourcebooks.fordham.edu/basis/goldenlegend/GoldenLegend-Volume4.asp#Seven%20Sleepers

I find that the Qur'anic phrasing found within verse nine of chapter eighteen where the inscription would be a *wonder* for the people to be another parallel as within the fable the inscription was used as I said to verify the truthfulness of the seven men's story. And it seems that early classical tafsir writers arrived at their interpretations by using the Christian fables more in depth details;

18:9 Tafsir-Ibn Kathir

*`Abdur-Razzaq recorded that Ibn `Abbas said about Ar-Raqim: "Ka`b used to say that it was the town." Ibn Jurayj reported that Ibn `Abbas said, "Ar-Raqim is the mountain in which the cave was." Sa`id bin Jubayr said, "**Ar-Raqim is a tablet of stone on which they wrote the story of the people of the Cave, then they placed it at the entrance to the Cave."***

A rather comedic parallel that is found from the seven sleepers in the Quran would have to be the fact that within early retellings of the fable there arose disagreements about the amount of time the youths spent shut within the cave. It seems that this was an issue even for the Qur'anic author as within the Qur'anic retelling of this fable were told that the youths were awakened to test who could calculate the length of stay the best;

The Seven Sleepers [of Ephesus], 57

It is in doubt of that which is said that they slept *three hundred and sixty-two years, for they were raised the year of our Lord four hundred and seventy-eight, and Decius reigned but one year and three months, and that was in the year of our Lord two hundred and seventy, and so they slept but two hundred and eight years.*

https://sourcebooks.fordham.edu/basis/goldenlegend/GoldenLegend-Volume4.asp#Seven%20Sleepers

18:11-12 Pickthall

Then We sealed up their hearing in the Cave for a number of years.

And afterward We raised them up that We might know which of the two parties would best calculate the time that they had tarried.

In both accounts the youths had slept hundreds of years but had only thought they had slept a day;

The Seven Sleepers [of Ephesus], 57

And then these holy saints, that were within, awoke and were raised and intersalued each other, ***and had supposed verily that they had slept but one night only, and remembered of the heaviness that they had the day tofore.***

https://sourcebooks.fordham.edu/basis/goldenlegend/GoldenLegend-Volume4.asp#Seven%20Sleepers

18:19 Pickthall

And in like manner ***We awakened them that they might question one another****. A speaker from among them said:* ***How long have ye tarried? They said: We have tarried a day or some part of a day****, (Others) said: Your Lord best knoweth what ye have tarried. Now send one of you with this your silver coin unto the city, and let him see what food is purest there and bring you a supply thereof. Let him be courteous and let no man know of you.*

Both accounts contain an episode where the youths were awakened to strengthen the faith of believers whom doubted resurrection;

The Seven Sleepers [of Ephesus], 57
And as soon as the blessed saints of our Lord saw the emperor come, their visages shone like to the sun. And the emperor entered then, and glorified our Lord and embraced them, weeping upon each of them, and said: I see you now like as I should see our Lord raising Lazarus. And then Maximian said to him: ***Believe us, for forsooth our Lord hath raised us tofore the day of the great resurrection. And to the end that thou believe firmly the resurrection of the dead people****, verily we be raised as ye here see, and live.*
https://sourcebooks.fordham.edu/basis/goldenlegend/GoldenLegend-Volume4.asp#Seven%20Sleepers

18:21 Pickthall
And in like manner We disclosed them (to the people of the city) ***that they might know that the promise of Allah is true, and that, as for the Hour, there is no doubt concerning it.*** *When (the people of the city) disputed of their case among themselves, they said: Build over them a building; their Lord knoweth best concerning them. Those who won their point said: We verily shall build a place of worship over them.*

-The following is a list of other potential parallels within these two traditions

- One of the youths are sent to buy bread with coins

The Seven Sleepers [of Ephesus], 57
He commanded to Malchus to go and buy bread in the city*, and bade him bring more than he did yesterday, and also to enquire and demand what the emperor had commanded to do.* ***And then Malchus took five shillings****, and issued out of the cave, and when he saw the masons and the stones tofore the cave, he began to bless him, and was much amarvelled.*
https://sourcebooks.fordham.edu/basis/goldenlegend/GoldenLegend-Volume4.asp#Seven%20Sleepers

18:19 Pickthall
And in like manner We awakened them that they might question one another. A speaker from among them said: How long have ye tarried? They said: We have tarried a day or some part of a day, (Others) said: Your Lord best knoweth what ye have tarried. ***Now send one of you with this your silver coin unto the city, and let him see what food is purest there and bring you a supply thereof.*** *Let him be courteous and let no man know of you.*

Abbas - Tanwîr al-Miqbâs min Tafsîr Ibn ‘Abbâs
(Now send one of you) Yamblichus (Yamlikha) (with this your silver coin unto the city) of Ephesus (Afsus), *(and let him see what food is purest there) the largest quantity;* ***it is also said that this means: the best of bread*** *and most lawful slaughtered meat (and bring you a supply thereof. Let him be courteous) when buying (and let no man) let no Magian (know of you) find out about you.*
https://sourcebooks.fordham.edu/basis/goldenlegend/GoldenLegend-Volume4.asp#Seven%20Sleepers

- Slept hundreds of years;

The Seven Sleepers [of Ephesus], 57
It is in doubt of that which is said that they slept three hundred and sixty-two years
so they slept but two hundred and eight years.
https://sourcebooks.fordham.edu/basis/goldenlegend/GoldenLegend-Volume4.asp#Seven%20Sleepers

18:25 Pickthall
And (it is said) ***they tarried in their Cave three hundred years*** *and add nine.*

- Place of worship built over the purported sight of the miracle;

The Seven Sleepers [of Ephesus], 57
And then he commanded to make precious sepulchres of gold and silver, and to bury their bodies therein. *And in the same night they appeared to the emperor, and said to him that he should suffer them to lie on the earth like as they bad lain tofore till that time that our Lord had raised them, unto the time that they should rise again.* ***Then commanded the emperor that the place should be adorned nobly and richly with precious stones, and all the bishops that would confess the resurrection should be assoiled.***
https://sourcebooks.fordham.edu/basis/goldenlegend/GoldenLegend-Volume4.asp#Seven%20Sleepers

18:21 Pickthall
And in like manner We disclosed them (to the people of the city) that they might know that the promise of Allah is true, and that, as for the Hour, there is no doubt concerning it. When (the people of the city) disputed of their case among themselves, ***they said: Build over them a building; their Lord knoweth best concerning them. Those who won their point said: We verily shall build a place of worship over them.***

The vagueness in the Qur'an seems to be some sort of extra evidence for the narrative of borrowing from this late antique Christian fable. In some sense the left out details are to be put together by the consumer expecting they are fully equipped with the knowledge of this specific tradition found within the seven sleepers of Ephesus myth. Another correlation isfound within tafseer, tafsir writers whom said that these events within the chapter of the cave took place in the city of Ephesus such as ***Maududi - Sayyid Abul Ala Maududi - Tafhim al-Qur'an*** and ***Abbas - Tanwîr al-Miqbâs min Tafsîr Ibn 'Abbâs***;
https://quranx.com/Tafsirs/18.19.

And what else is found in this chapter? A completed memoir of a popular Alexander mythos can be found in this chapter. Coming from similar antique Christian Greco-Syriac myths that the story of the seven sleepers came from. The Syriac Alexander romance arrived around the same time as Islam or slightly before. In either case these traditions would be widespread within Mohammad's region. The story transformed the pagan king conqueror into a pious believing Christian. Within this Qur'anic memoir of Alexander one will not find any mention of a defeated Darius or an assassinated king Philip II or a battle of Gaugamela. Instead what is present is a vague retelling of Christian fables and myths; What is more fascinating however is how the vague retelling made its way into the Islamic religion. The account of Alexander was introduced because of a challenge offered by a certain critic whom was born within Mecca and had visited Persia where he learned of the stories of Persian kings. And I do not think it needs reminding that when Alexander had conquered Persia he had became the king of Persia (330 BC). When this critic had reached his homeland in Mecca he had found Mohammad preaching to the people where he then would critique Mohammad for bringing the people of Mecca tales of ancients;

8:31 Pickthall
And when Our revelations are recited unto them they say*: We have heard. If we wish we can speak the like of this. Lo! this is naught but* ***fables of the men of old.***

8:31 Tafsir-Ibn Kathir
("We have heard (the Qur'an); if we wish we can say the like of this.")
They boasted with their words, but not with their actions. They were challenged several times to bring even one chapter like the Qur'an, and they had no way to meet this challenge. They only boasted in order to deceive themselves and those who followed their falsehood. It was said that An-Nadr bin Al-Harith, may Allah curse him, was the one who said this, according to Sa`id bin Jubayr, As-Suddi, Ibn Jurayj and others. An-Nadr visited Persia and learned the stories of some Persian kings, such as Rustum and Isphandiyar. When he went back to Makkah, He found that the Prophet was sent from Allah and reciting the Qur'an to the people. Whenever the Prophet would leave an audience in which An-Nadr was sitting, An-Nadr began narrating to them the stories that he learned in Persia, proclaiming afterwards, "Who, by Allah, has better tales to narrate, I or Muhammad" When Allah allowed the Muslims to capture An-Nadr in Badr, the Messenger of Allah ﷺ commanded that his head be cut off before him, and that was done, all thanks are due to Allah. The meaning of,
https://quran.com/al-anfal/31/tafsirs/en-tafisr-ibn-kathir

Our most valued critic ***An-Nadr bin Al-Harith*** is considered by myself to be the greatest opponent against Mohammad and the early Islamic world. As I said before he visited Persia and was literate. He was familiar with the fables of Persian kings which is exactly why he challenged Mohammad on the topic of Alexander. Islamic material tells of a specific episode where the Quraysh set out with *An-Nadr bin Al-Harith* to challenge Mohammad with specific questions;

Dhul-Qarnayn: Cyrus the Great? By Wali Khan
«The Quraysh sent An-Nadr bin Al-Harith and `Uqbah bin Abi Mu`it to the Jewish rabbis in Al-Madinah, *and told them: '**Ask them (the rabbis) about Muhammad, and describe him to them**, and tell them what he is saying. They are the people of the first Book, and they have more knowledge of the Prophets than we do.' So they set out and when they reached Al-Madinah, they asked the Jewish rabbis about the Messenger of Allah. They described him to them and told them some of what he had said. They said, 'You are the people of the Torah and we have come to you so that you can tell us about this companion of ours.' **They (the rabbis) said, 'Ask him about three things which we will tell you to ask**, and if he answers them then he is a Prophet who has been sent (by Allah); if he does not, then he is saying things that are not true, in which case how you will deal with him will be up to you. **Ask him about some young men in ancient times, what was their story for theirs is a strange and wondrous tale. Ask him about a man who travelled a great deal and reached the east and the west of the earth. What was his story.** And ask him about the Ruh (soul or spirit) -- what is it. If he tells you about these things, then he is a Prophet, so follow him, but if he does not tell you, then he is a man who is making things up, so deal with him as you see fit.'»*
Tafsir Ibn Kathir

Upon listening to Mohammad's answer our critic boldly declared that what Mohammad had was nothing but ancient fables and myths. The Qur'an brought these chapters to answer his critiques and to say the least it failed miserably, *An-Nadr bin Al-Harith* was entirely unimpressed with the account Mohammad gave for both the Alexander the great and the seven sleepers. But as we will see the Parallels are numerous.

*-The following is an exegesis of parallels found within the **Qur'an** and **The History of Alexander the Great, being the Syriac version of the Pseudo-Callisthenes***
-Source for the Syriac Christian Mythos of the Alexander Romancehttps://archive.org/details/BudgeSyriacAlexander/page/n3/mode/2up

Upon receiving the challenge to give an account of the man who *travelled a great deal and reached the east and the west of the earth. What was his story.* We get the Qur'anic response in verse 83 of chapter 18;

18:83 Pickthall
*They will ask thee of **Dhu'l-Qarneyn.** Say: I shall recite unto you a remembrance of him.*

18.83 Tafsir-Jalal - Al-Jalalayn
And they the Jews question you concerning ***Dhū'l-Qarnayn whose name was Alexander****; he was not a prophet. Say 'I shall recite relate to you a mention an account of him' of his affair.*
https://quranx.com/Tafsirs/18.83

Wahidi - Asbab Al-Nuzul by Al-Wahidi
The identification of Zul-Qarnain *has been a controversial matter from the earliest times.* ***in general the commentators have been of the opinion that he was Alexander the Great***
https://quranx.com/Tafsirs/18.83

Tafsir writers have attributed the name Alexander to this *Dhu'l-Qarneyn* character which would make sense because the literal translation of that title given to this figure means The Two-Horned One. Archaeological evidence suggests that the name was given because of certain antique coins depicting Alexander the great with two horns. The idea comes from an ancient tradition which depicted Alexander as the son of ram-god Zeus-Ammon.

-Silver tetradrachm of Alexander the Great shown wearing the horns of the ram-god Zeus-Ammon.

But the specific reason why the Qur'an may be referencing Alexander as the one with two horns may come directly from the Alexander mythos itself as within both accounts Alexander is getting his earthly power from the divine. Where in the mythos Alexander asks to receive power from heaven, while in the Qur'an we get Gods perspective saying he will give Alexander power on earth. With this episode in the Alexander mythos we see that it makes a brief mention on how he has horns in the plural;

- ***Power from Heaven / Having horns***

P146 The History of Alexander the Great, being the Syriac version of the Pseudo-Callisthenes
And king Alexander bowed himself and did reverence, saying, "O God, Lord of kings and judges, ***thou who settest up kings and destroyest their power****, I know in my mind that thou hast exalted me*

*above all kings, **and thou hast made me horns upon my head**', wherewith I might thrust down the kingdoms of the world; **give me power from thy holy heavens** that I may receive strength greater than [that of] the kingdoms of the world and that I may humble them, and I will magnify thy name, O Lord, for ever, and thy memorial shall be from everlasting to everlasting, and I will write the name of God in the charter of my kingdom, that there may be for Thee a memorial always...*

18:84
***Verily We established his power on earth,** and We gave him the ways and the means to all ends.*

- ***Journey to the setting place of the Sun***

Within both the legend and the Qur'anic retelling Alexander sets off on a journey. The first destination reached was a place near where the Sun sets in a murky sea;

P145-146 The History of Alexander the Great, being the Syriac version of the Pseudo-Callisthenes
***As to the thing, my lord, which thy majesty (or thy greatness) desires to go and see**, namely, upon what the heavens rest, and what surrounds the earth, the terrible seas which surround the world will not give thee a passage'; because there are eleven bright seas, on which the ships of men sail, and beyond these there is about ten miles of dry land, **and beyond these ten miles there is the fetid sea**, Oceanus (the Ocean), which surrounds all creation.*
And they put ships to sea and sailed on the sea four months' and twelve days, and they arrived at the dry land beyond the eleven bright seas

18:85-86 Pickthall
***And he followed a road** Till, when he reached the setting-place of the sun, he found it setting in a **muddy spring**, and found a people thereabout. We said: O Dhu'l-Qarneyn! Either punish or show them kindness.*

- **Punishing Wrongdoers**

The Qur'anic retelling gives a vague speech of Alexander telling his men for him who doeth wrong we shall punish and then he will be brought back unto his Lord who will punish him. Within the mythos we get a detailed overview of this exact episode; It was rumoured that whatever touches the fetid sea would come to an abrupt end and to test this myth Alexander had criminals who were under death punishment walk up to the fetid sea;

18:87 Pickthall
*He said: **As for him who doeth wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with awful punishment!***

P147-148 The History of Alexander the Great, being the Syriac version of the Pseudo-Callisthenes
*And Alexander and his troops encamped, and he sent and called to him the governor who was in the camp, and said to him, "**Are there any men here guilty of death?**" They said to him, **"We have thirty and seven men in bonds who are guilty of death."** And the king said to the governor, **"Bring hither those evil doers."** And they brought them, and the king commanded them and said, "**Go ye to the shore of the fetid sea**, and hammer in stakes that ships may be tied thereto, and prepare everything needful for a force about to cross the sea." And the men went, and came to the shore of the sea. **Now Alexander thought within himself, "If it be true as they say, that everyone who comes near the fetid sea dies, it is better that these who are guilty of death should die,"** and when they had gone, and had arrived at the shore of the sea, **they died instantly.***

- ***Rising Sun, Window of heaven, People without cover***

After the fetid sea the Qur'an tells of how Alexander travelled to the east until he met the place where the Sun rose, there he found a foreign people who could could not understand his speech the Qur'an vaguely mentions how the people he found had no covering from the sun. This vague mention of needing protection gets explained within the mythos of Alexander, as the found people had no shelter from the rays of the Sun. Living things would be consumed by its rays there and creatures would flee;

18:89-90 Pickthall
*Then he followed a road Till, **when he reached the rising-place of the sun, he found it rising on a people for whom We had appointed no shelter therefrom.***

P148 The History of Alexander the Great, being the Syriac version of the Pseudo-Callisthenes
*So the whole camp mounted, and Alexander and his troops went up between the fetid sea and the bright sea **to the place where the sun enters the window of heaven**; for the sun is the servant of the Lord, and neither by night nor by day does he cease from his travelling. **The place of his rising is over the sea, and the people who dwell there, when he is about to rise, flee away and hide themselves in the sea, that they be not burnt by his rays; and he passes through the midst of the heavens to the place where he enters the window of heaven;***
*and wherever he passes there are terrible mountains, **and those who dwell there have caves hollowed out in the rocks, and as soon as they see the sun passing [over them], men and birds flee away from before him and hide in the caves, for rocks are rent by his blazing heat and fall down, and whether they be men or beasts, as soon as the stones touch them they are consumed.** And when the sun enters the window of heaven, he straightway bows down and makes obeisance before God his Greater; and he travels and descends the whole night through the heavens, until at length he finds himself where he rises*

- ***Encampment+Mountain***

Both the Qur'an and the myth give a detailed account of setting up camp next to a mountain;

P149 The History of Alexander the Great, being the Syriac version of the Pseudo-Callisthenes
And Alexander said, " Let us go forth by the way to the north "; and they came to the confines of the north, and entered Armenia and Adarbaijan and Inner Armenia And they crossed over the country of TurnAgios, and BethPardia, and Beth-Tekil, and Beth-Drubil, and Beth-Katarmen, and Beth-Gebul, and Beth-Zamrat Alexander passed through all these places; ***and he went and passed mount Musas and entered a plain which is Bahi-Lebta, and he went and encamped by the gate of the great mountain.***

18:92-93
Then followed he (another) way, Till, when he came between the two mountains*, he found upon their hither side a folk that scarce could understand a saying.*

- ***Gog and Magog spoiling and ravaging a land***

The Syriac legend then gives another episode where a found people near a mountain pass tell of a tribe named *The Huns* that live beyond the mountain pass these Huns spoil and ravage the land and led by a certain Gog and Magog. The exact same names are used within the Qur'anic retelling;

18:94 Pickthall
They said: O Dhu'l-Qarneyn! ***Lo! Gog and Magog are spoiling the land.*** *So may we pay thee tribute on condition that thou set a barrier between us and them?*

P149-150, 152 The History of Alexander the Great, being the Syriac version of the Pseudo-Callisthenes
Alexander said, "This mountain is higher and more terrible than all the mountains which I have seen." The old men, the natives of the country, said to the king: "Yea, by your majesty, my lord the king, neither we nor our fathers have been able to march one step in it, and men do not ascend it either on that side or on this, for it is the boundary which God has set between us and the nations within it" Alexander said, "Who are the nations within this mountain upon which we are looking? "The natives of the land said, " They are the Huns." He said to them, " Who are their kings?" The old men. said: ***"Gog and Magog..."*** *Alexander said to the natives of that country,"* ***Have they come forth to spoil in your days?"*** *The old men answered and said to the king: "May God establish thy kingdom and thy crown, my lord the king! These fortresses which have been overturned in our lands and in the lands of the Romans, have been overthrown by them;*
by them have these towers been uprooted; ***when they go forth to spoil****,* ***they ravage the land of the Romans and of the Persians, and then they enter their own territory.***

- ***Building a barrier***

Both accounts contain an episode of Alexander giving a speech on how he will build a barrier between the spoilers of the land and the people he had met near the mountain pass;

P153 The History of Alexander the Great, being the Syriac version of the Pseudo-Callisthenes
When Alexander had heard what the old men said, he marveled greatly at the great sea which surrounded all creation; and Alexander said to his troops, " Do ye desire that we should do something wonderful in this land?" They said to him, "As thy majesty commands we will do." The king said, ***"Let us make a gate of brass and close up this breach."***

18:95
He said: "(The power) in which my Lord has established me is better (than tribute): Help me therefore with strength (and labour): ***I will erect a strong barrier between you and them***

- ***Barrier made of brass and iron***

In both accounts the wall/barrier is made of iron and brass material;

P153 The History of Alexander the Great, being the Syriac version of the Pseudo-Callisthenes
And Alexander commanded and fetched three thousand smiths, workers in iron, and three thousand men, workers in brass *And* ***they put down brass and iron****, and kneaded it as a man kneads when he works clay. Then they brought it and made a gate, the length of which was twelve cubits and its breadth eight cubits. And he made a lower threshold from mountain to mountain, the length of which was twelve cubits;*

18:96 Pickthall
Give me pieces of iron *- till, when he had levelled up (the gap) between the cliffs, he said: Blow! - till, when he had made it a fire, he said:* ***Bring me molten copper to pour thereon.***

Almuntakhab Fi Tafsir Alquran Alkarim
Bring me blocks or sheets of iron*, he said, to fill up the space between the two natural barriers, then he said to them Now you may subject it to fire and use your bellows to make it red hot,* ***and when it softened he asked them for molten brass*** *to pour on the iron to weld in solid mass*

- **Barrier being impregnable**

After the construction of the barrier both accounts give details on how it is un-passable whether an attempt was made to go over or under it;

P153 The History of Alexander the Great, being the Syriac version of the Pseudo-Callisthenes
He fixed the gate and the bolts, and he placed nails of iron and beat them down one by the other, ***so that if the Huns came and dug out the rock which was under the threshold of iron, even if footmen were able to pass through, a horse with its rider would be unable to pass, so long as the gate that was hammered down with bolts stood.***

18:97
Thus were they made powerless ***to scale it or to dig through it***

- **Eschatological prophecy**

Both accounts state that during the end of times the wall will be brought down by God;

P154 The History of Alexander the Great, being the Syriac version of the Pseudo-Callisthenes
And ***the Lord will gather together the kings and their hosts*** *which are within this mountain, and they shall all be assembled at His beck, and shall come with their spears and swords, and shall stand behind the gate, and shall look up to the heavens, and shall call upon the name of the Lord,"saying, 'O Lord, open to us this gate.' And the Lord shall send His sign from heaven and* ***a voice shall call on this gate, and it shall be destroyed and fall*** *at the beck of the Lord, and it shall not be opened by the key which I have made for it. And a troop shall go through this gate which I have made, and a full span shall be worn away from the lower threshold" by the hoofs of the horses which with their riders* ***shall go forth to destroy the land by the command of the Lord****;*

18:98
He said: "This is a mercy from my Lord: But when the promise of my Lord comes to pass, ***He will make it into dust****; and the promise of my Lord is true." On that day We shall leave them to surge like waves on one another: the trumpet will be blown,* ***and We shall collect them all together.***

Hadith material also seem to be borrowing from the Alexander Mythos, where the Sun is treated as a believing servant waiting for the commands of God to rise and set and to go on its course;

Sahih al-Bukhari 3199
Narrated Abu Dhar:
The Prophet (ﷺ) asked me at sunset, "Do you know where the sun goes *(at the time of sunset)?" I replied, "Allah and His Apostle know better."* ***He said, "It goes (i.e. travels) till it prostrates Itself underneath the Throne and takes the permission to rise again, and it is permitted*** *and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted,*

and it will ask permission to go on its course but it will not be permitted, but it will be ordered to return whence it has come and so it will rise in the west. And that is the interpretation of the Statement of Allah: "And the sun Runs its fixed course For a term (decreed). that is The Decree of (Allah) The Exalted in Might, The All- Knowing." (36.38)

P148 The History of Alexander the Great, being the Syriac version of the Pseudo-Callisthenes
So the whole camp mounted, and Alexander and his troops went up between the fetid sea and the bright sea to ***the place where the sun enters the window of heaven; for the sun is the servant of the Lord, and neither by night nor by day does he cease from his travelling.*** *The place of his rising is over the sea, and the people who dwell there, when he is about to rise, flee away and hide themselves in the sea, that they be not burnt by his rays; and he passes through the midst of the heavens to the place where he enters the window of heaven;*

None of these episodes of an Alexander the great building a wall, journeying to the setting place of the sun to the rising place of the sun, finding a dangerous fetid sea appear in any historical account of Alexander. Rather quite the contrary these traditions find their origins within Christian fables and Myths that arrived shortly before or during Islam. When bystanders heard the Qur'anic retelling of these mythic journeys they were familiar with the source material leading to an overwhelming amount of verses dealing with accusations of critics who mocked the religion to be some sort of ancient fable collection. It is important to make mention that these stories are held within the Islamic religion as absolute divine fact treated as divine literature despite their mythic origins.

Chapter III – Jewish/Rabbinic Influence Within The Islamic Religion

Possible Parallels;

- **Value of a human life**

Talmud: Sanhedrin 37a
For thus we find in the case of Cain, who killed his brother, that it is written: the bloods of thy brother cry unto me: not the blood of thy brother, but the bloods of thy brother, is said — i.e., his blood and the blood of his [potential] descendants. (alternatively, the bloods of thy brother, teaches that his blood was splashed over trees and stones.) For this reason was man created alone, ***to teach thee that whosoever destroys a single soul of israel, scripture imputes [guilt] to him as though he had destroyed a complete world; and whosoever preserves a single soul of israel, scripture ascribes [merit] to him as though he had preserved a complete world.*** *Furthermore, [he was created alone] for the sake of peace among men, that one might not say to his fellow, 'my father was greater than thine, and that the minim might not say, there are many ruling powers in heaven;*
https://www.come-and-hear.com/sanhedrin/sanhedrin_37.html

5:32 Pickthall
For that cause We decreed for the Children of Israel that whosoever killeth a human *being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and* ***whoso saveth the life of one, it shall be as if he had saved the life of all mankind.*** *Our messengers came unto them of old with clear proofs (of Allah's Sovereignty), but afterwards lo! many of them became prodigals in the earth.*

The particular language used in the beginning of the verse dedicating itself towards those of Israel is evidence of possible literary dependence. Both accounts also relate that saving one life is enough to make it as though you had saved the entire world, and killing one life is enough to make it as though you had killed an entire world.

- **Every living thing created from water**

Two verses within the Qur'an state that Allah has created all things with water;

21:30 Pickthall
Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, ***and we made every living thing of water?*** *Will they not then believe?*

Quran 24:45-1
Allah has created every [living] creature from water. *And of them are those that move on their bellies, and of them are those that walk on two legs, and of them are those that walk on four. Allah creates what He wills. Indeed, Allah is over all things competent.*

Jewish apocryphal book II Esdres contains the same concept when describing the days of creation;

6:42 II Esdres
Upon the third day thou didst command that the waters should be gathered in the seventh part of the earth*: six parts hast thou dried up, and kept them, to the intent that of these some being planted of God and tilled might serve thee.*

6:47-48 II Esdres
On the fifth day thou didst command the seventh part, ***where the water had been gathered together, to bring forth living creatures, birds, and fishes; and so it was done.***
The dumb and lifeless water produced living creatures*, as it was commanded, that therefore the nations might declare thy wondrous works.*
https://www.kingjamesbibleonline.org/2-Esdras-Chapter-5/

- ***Satan refusing to prostrate***

The Qur'anic story of Satan being expelled from heaven for not obeying the command of Allah for his heavenly angels to prostrate towards Adam has pre-Islamic roots within Jewish rabbinical literature, the episode was a Jewish fable that found its dating within the 1st to 4th centuries after Christ;

7:11-18 Pickthall
*And We created you, then fashioned you, then told the angels: F**all ye prostrate before Adam! And they fell prostrate, all save Iblis**, who was not of those who make prostration.*
*He said: **What hindered thee that thou didst not fall prostrate when I bade thee?** (Iblis) said: **I am better than him. Thou createdst me of fire while him Thou didst create of mud.***
*He said: **Then go down hence! It is not for thee to show pride here, so go forth! Lo! thou art of those degraded.***
*He said: **Reprieve me till the day when they are raised (from the dead).***
He said: Lo! thou art of those reprieved.
*He said: **Now, because Thou hast sent me astray, verily I shall lurk in ambush for them on Thy Right Path.***
*Then I shall c**ome upon them from before them and from behind them and from their right hands and from their left hands**, and Thou wilt not find most of them beholden (unto Thee).*

Talmud Sanhedrin 38b
*Rab Judah said in Rab's name: When the Holy One, blessed be He, wished to create man, **He [first] created a company of ministering angels** and said to them: **Is it your desire that we make a man in our image?** They answered: Sovereign of the Universe, **what will be his deeds?** Such and such will be his deeds, He replied. Thereupon they exclaimed: **Sovereign of the Universe, What is man that thou art mindful of him, and the son of man that thou thinkest of him?***
https://halakhah.com/sanhedrin/sanhedrin_38.html'

Life of Adam and Eve
*"And with a heavy sigh, the devil spake: '**O Adam! all my hostility, envy, and sorrow is for thee, since it is for thee that I have been expelled from my glory,** which I possessed in the heavens in the midst of the angels **and for thee was I cast out in the earth.**' Adam answered, 'What dost thou tell me? What have I done to thee or what is my fault against thee? Seeing that thou hast received no harm or injury from us, why dost thou pursue us?'*
*"The devil replied, 'Adam, what dost thou tell me? **It is for thy sake that I have been hurled from that place. When thou wast formed, I was hurled out of the presence of God and banished from the company of angels.** When God blew into thee the breath of life and thy face and likeness was made in the image of God, **Michael also brought thee and made (us) worship thee in the sight of God;** and God the Lord spake: "Here is Adam. I have made him in our image and likeness."*
*"'And Michael went out and called all the angels saying: **"Worship the image of God as the Lord hath commanded."***

"'And Michael himself worshipped first; then he called me and said: "Worship the image of God the Lord." And I answered, ***"I have no (need) to worship Adam."*** *And since Michael kept urging me to worship, I said to him,* ***"Why dost thou urge me? I will not worship an inferior and younger being (than I). I am his senior in the Creation, before he was made was I already made. It is his duty to worship me."***

"'When the angels, who were under me, heard this, they refused to worship him. *And Michael saith,* ***"Worship the image of God, but if thou wilt not worship him, the Lord God will be wroth with thee."*** *And I said,* ***"If He be wroth with me, I will set my seat above the stars of heaven and will be like the Highest."*** *"'****And God the Lord was wroth with me and banished me and my angels from our glory; and on thy account were we expelled from our abodes into this world and hurled n the earth.*** *And straightway we* ***were overcome with grief, since we had been spoiled of so great glory. And we were grieved when we saw thee in such joy and luxury. And with guile I cheated thy wife and caused thee to be expelled*** *through her (doing) from thy joy and luxury, as I have been driven out of my glory.'*

*"When Adam heard the devil say this, he cried out and wept and spake: '****O Lord my God, my life is in thy hands. Banish this Adversary far from me, who seeketh to destroy my soul,*** *and give me his glory which he himself hath lost.' And at that moment, the devil vanished before him. But Adam endured in his penance, standing for forty days (on end) in the water of Jordan."*

https://www.unicorngarden.com/adameve.htm

- ***Gods mercy prevailing over his wrath***

In both the Talmud and the Sunnah gods mercy would extend and prevail and overcome his wrath/anger;

Berakhot 7avThe William Davidson Talmud

The Gemara asks: What does God pray? Rav Zutra bar Tovia said that Rav said: ***God says: May it be My will that My mercy will overcome My anger*** *towards Israel for their transgressions,* ***and may My mercy prevail over My other attributes*** *through which Israel is punished, and may I conduct myself toward My children, Israel, with the attribute of mercy, and may I enter before them beyond the letter of the law.'* *https://www.sefaria.org/Berakhot.7a?lang=en&with=all&lang2=en*

Reference : Hadith 1, 40 Hadith Qudsi

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (ﷺ) said:

When Allah decreed the Creation He pledged Himself by writing in His book *which is laid down with Him:* ***My mercy prevails over my wrath.*** *It was related by Muslim (also by al-Bukhari, an-Nasa'i and Ibn Majah).*

https://sunnah.com/qudsi40:1

- **The murder and burial of Abel**

An episode within the Qur'an containing Cain being taught how to bury his brother by a raven finds its origins from classical Jewish folklore that arose withing the 6th century. The Jewish account that pre-dated the Islamic story contains two birds instead of one raven;

5:27-31 Pickthall
But recite unto them with truth ***the tale of the two sons of Adam****, how they offered each a* ***sacrifice****, and it was accepted from the one of them and it was not accepted from the other. (The one) said: I will surely kill thee. (The other) answered: Allah accepteth only from those who ward off (evil).*
Even if thou stretch out thy hand against me to kill me, I shall not stretch out my hand against thee to kill thee, lo! I fear Allah, the Lord of the Worlds.
Lo! I would rather thou shouldst bear the punishment of the sin against me and thine own sin and become one of the owners of the fire. That is the reward of evil-doers.
But (the other's) mind imposed on him the ***killing of his brother****, so he* ***slew him*** *and became one of the losers.*
Then Allah sent a ***raven scratching up the ground****,* ***to show him how to hide his brother's naked corpse.*** *He said: Woe unto me! Am I not able to be as this* ***raven*** *and so* ***hide my brother's naked corpse?*** *And he became repentant.*

P31-32 Tanhuma Bereshit 10 in S. A. Berman, Midrash Tanhuma-Yelammedenu: An English Translation of Genesis and Exodus from the Printed Version of Tanhuma-Yelammedenu with an Introduction, Notes, and Indexes
After Cain slew Abel*, the body lay outstretched upon the earth, since* ***Cain did not know how to dispose of it.*** *Thereupon, the* ***Holy One, blessed be He, selected two clean birds and caused one of them to kill the other. The surviving bird dug the earth with its talons and buried its victim. Cain learned from this what to do. He dug a grave and buried his brother.*** *It is because of this that birds are privileged to cover their blood.*

- **Prohibition of angels not being allowed to name animals**

The inclusion of a prohibition for the angels not being able to name animals being included within the Qur'an seemed to be out of place. Within the bible God allows Adam to name the animals and nothing more becomes of that event. But within the Qur'an you find into extra details that were originally found within Jewish rabbinic folklore;

2:30-33 Pickthall
And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not.
And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these, if ye are truthful.
They said: Be glorified! We have no knowledge saving that which Thou hast taught us. *Lo! Thou, only Thou, art the Knower, the Wise.*
He said: O Adam! Inform them of their names, and when he had informed them of their names*, He said: Did I not tell you that I know the secret of the heavens and the earth? And I know that which ye disclose and which ye hide.*

17:15 Genesis Rabbah
Said R' Acha: In the hour that the Holy One came to create the human, He ruled [together] with the ministering angels. He said to them: "Let us make a human [in our image]". They said to him: This one, what good is he? He said: ***His wisdom is greater than yours. He (God) brought before them beast and animal and bird. He said to them: This one, what is his name? and they didn't know. He made them pass before Adam. He said to him: This one, what is his name? [Adam] said: This is ox/shor, and this is donkey/chamor and this is horse/sus and this is camel/gamal.***
https://www.sefaria.org/Bereshit_Rabbah.17.5?lang=bi&with=all&lang2=en

- ***Wealth of Korah (korach)***

Transliterated into Qaaroon or Karun he was mentioned within the Torah to be rebellious towards Moses. As with prior events that were previously mentioned this to was extended within rabbinical writings and those extensions made their way into the Islamic religion;

28:76 Pickthall
Now Korah was of Moses' folk, but he oppressed them*; and* ***We gave him so much treasure that the stores thereof would verily have been a burden for a troop of mighty men.*** *When his own folk said unto him: Exult not; lo! Allah loveth not the exultant;*

Talmud: Sanhedrin 110a
"Riches kept for the owners thereof to their hurt: Resh Lakish said: ***This refers to Korah's wealth.*** *And all the substance that was at their feet: R. Eleazar said: This refers to a man's wealth, which puts him on his feet. R. Levi said:* ***The keys of Korah's treasure house were a load for three hundred white mules****, though all the keys and locks were of leather. R. Hama son of R. Hanina said:* ***Three treasures did Joseph hide in Egypt: one was revealed to Korah****; one to Antoninus the son of Severus, and the third is stored up for the righteous for the future time."*

- ***Jinn help Solomon build temple***

34:12 Pickthall
And unto Solomon (We gave) the wind, whereof the morning course was a month's journey and the evening course a month's journey, ***and We caused the fount of copper to gush forth for him, and (We gave him) certain of the jinn who worked before him by permission of his Lord.*** *And such of them as deviated from Our command, them We caused to taste the punishment of flaming Fire. They made for him what he willed: synagogues and statues, basins like wells and boilers built into the ground. Give thanks, O House of David! Few of My bondmen are thankful.*

Behind this verse is a Talmudic legend stating that demons helped king Solomon build the first temple of Jerusalem.

Babylonian Talmud Gittin 68b
I gat me sharim and sharoth, and the delights of the sons of men, Shidah and shidoth. 'Sharim and Sharoth', means diverse kinds of music; 'the delights of the sons of men' are ornamental pools and baths. 'Shidah and shidoth': Here [in Babylon] they translate as male and female demons. In the West [Palestine] they say [it means] carriages. R. Johanan said: ***There were three hundred kinds of demons in Shihin****, but what a shidah is I do not know.*

The Master said: Here they translate 'male and female demons'. For what did Solomon want them? *— As indicated in the verse,* ***And the house when it was in building was made of stone made ready at the quarry, [there was neither hammer nor axe nor any tool of iron heard in the house while it was in building]****; He said to the Rabbis,* ***How shall I manage [without iron tools]****? — They replied,* ***There is the shamir which Moses brought for the stones of the ephod****.*
[...]
What I want is to build the Temple and I require the shamir.
[...]
Solomon kept him with him until he had built the Temple.
https://halakhah.com/gittin/gittin_68.html

Within the bible were told that no tools were heard when they were building the temple, leading to rabbinical interpretations that demons helped build the temple. It seems that the Qur'an has taken the Jewish interpretation as source material for the Qur'anic passage dealing with Solomon building the temple.

- ***Analysis/exegesis on the relationship between local Jews and Mohammad***

Mohammad had somewhat of a love hate relationship with the Jews that he had conversed with; Often he had accepted criticism. One Jew even corrected the prophet leading to two grammatical rulings within the Sunnah, one being to say lord of the Kaaba and to not swear an oath by the Kaaba and the other grammatical ruling was to not use the dual form as it is an associator and can create partners with Allah.

Reference : Sunan an-Nasa'i 3773
It was narrated from 'Abdullah bin Yasar, from Qutailah, a woman from Juhainah, ***that a Jew came to the Prophet and said:***
"You are setting up rivals (to Allah) and associating others (with Him). *You say: 'Whatever Allah wills* ***and*** *you will,'* ***and you say: 'By the Ka'bah.'" So the Prophet commanded them,*** *if they wanted to swear an oath,* ***to say: "By the Lord of the Ka'bah;"*** *and to say: "Whatever Allah wills,* ***then*** *what you will."*
https://sunnah.com/nasai:3773

Mohammad taking advice from Jews and seeing them as a trusted source of information resulted in him adopting rabbinical interpretations and Jewish mysticism;

- ***Mohammad and the mystic boy***

To start off I introduce a young rival to Mohammad; A Jewish mystic whom engaged within the same methods of divination as Mohammad. He and Mohammad both would wrap themselves up in blankets and *murmur* to themselves which would be a early practice of Jewish rabbinic mysticism which has been widespread. A modern form of this murmuring can be found within Jews who visit the wailing wall; Where murmurings and and whispering of prayers are still part of a daily ritual in Modern day Jerusalem. Within the bible you can find Christs criticism on similar behaviour;

John 6:43
Jesus therefore answered and said unto them, ***Murmur not among yourselves.***

Now back to our Jewish mystic child whom was an early adversary to Mohammad. His name was *Ibn Saiyad* and originally as I said he was seen as a rival but later he converted to Islam. In his early years *Ibn Saiyad* would have Mohammad visit him. On such occasions Mohammad often found a young boy within a garden with date palms wrapped in garments and murmuring to himself;

Sahih al-Bukhari 6173-6175
When Allah's Messenger (ﷺ) entered the garden*, he started hiding behind the trunks of the* ***date-palms*** *intending to hear something from Ibn Saiyad before the latter could see him.* ***Ibn Saiyad was Lying on his bed, covered with a velvet sheet from where his mumur were heard.*** *Ibn Saiyad's mother saw the Prophet and said, "O Saf (the nickname of Ibn Saiyad)! Here is Muhammad!"* ***Ibn Saiyad stopped his murmuring.***
https://sunnah.com/bukhari/78/199

As said before these murmurings are some sort of mystical whispering of devotional prayers. Similarly Mohammad engaged with murmurings when he would receive revelations while simultaneously covered in blankets just as the young mystic child was;

Reference : Sahih al-Bukhari 4
"While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, ***'Wrap me (in blankets).'*** *And then Allah revealed the following Holy Verses (of Quran****): 'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn...***
https://sunnah.com/bukhari:4

Reference : Sahih al-Bukhari 5
"Allah's Messenger (ﷺ) used to bear the revelation with great trouble ***and used to move his lips (quickly) with the Inspiration."...***
https://sunnah.com/bukhari:5

Other tellings of the visit with the young mystic boy declares that Mohammad challenged him asking him a question to which the boy responds correctly;

Reference : Al-Adab Al-Mufrad 958
Mohammad asks the boy; ***'What dreams do you have?'*** *Ibn Sayyad replied,* ***'Both truthful people and liars come to me.*** *The prophet said; You are in a state of confusion.'* ***Then the Prophet...said to him, 'I am concealing something from you.' Ibn Sayyad said, 'It is just smoke.'***
https://sunnah.com/adab/41/7

P219 THE IBN SAYYAD TRADITIONS AND THE LEGEND OF AL-DAJJAL*
The Apostle of God said to Ibn Sayyad, "I have concealed something for you; what is it ?" *(qad khaba'ti laka khabi'an fa-ma huwa).*
He said, "Smoke *(al-dukhkh)." P219 (Singly:) The Apostle of God said to Ibn Sa'id, what do you see?"* ***He said, "I see a throne upon the sea*** *(bahr; var., md', water),* ***around it al-hayyat*** *(var., hayydt).";*
The text transmitted singly is a priori the less likely to have suffered modifications, and should be given preference. We are therefore to retain the surrounding hayyat. This point is crucial; for the word, evidently deleted as meaningless at a later stage of the transmission, ***is to be explained as an Arabicized form of the Hebrew hayyot, "living creatures."***
https://www.jstor.org/stable/599824?origin=crossref&googleloggedin=true&seq=7

The question was to test weather or not he was really receiving revelation and the boy getting it right played a role within Qur'anic theology about the living creatures bearing the throne of God;

40:7Pickthall
Those who bear the Throne, and all who are round about it...

Reference : Sahih Muslim 2925
Do you bear testimony to the fact that I am the Messenger of Allah? ***Thereupon he said: Do you bear testimony to the fact that I am the messenger of Allah?*** *Thereupon Allah's Messenger ((ﷺ said: I affirm my faith in Allah and in His Angels and in His Books, and what do you see?* ***He said: I see the throne over water****...*
https://sunnah.com/muslim:2925

Now with context we have a mystic Jewish boy who engages in the same methods as divination as Mohammad; Murmurring while being wrapped in blankets. This mystic boy was being questioned by Mohammad to see if the child testifies that Mohammad is the messenger of Allah. The boy returns the favour asking Mohammad if he had believed that the boy was a messenger of Allah. The boy receives a test as Mohammad asks a question while concealing information which results in the boy being able to reveal that which has been concealed. Saying "It is just smoke" after being asked what the boy sees we then get extra context, the boy says he sees a throne, around it are creatures. This relates to merkabah mysticism, which is rabbinical interpretations on a vision that Ezekial had. The noun *merkavah* "thing to ride in, cart" is derived from a verb meaning "to ride" it is associated with the four-wheeled vehicle driven by four "living creatures" in Ezekiel 1. Even the brief mention of palm trees within the episode where Mohammad had found the child mystic within a garden wrapped in blankets near a date palm relates to Jewish mysticism;

b. Sukk. 2:6, II.10.D

"They said concerning Yohanan ben Zakkai that he never in his life left off studying Mishnah, Gemara, laws and lore, details of the Torah, details of the scribes, arguments a minori ad majus, arguments based on analogy, [Slotki:] calendrical computations, gematrias, ***the speech of the ministering angels, the speech of spirits, the speech of palm-trees, fullers' parables and fox fables, great matters and small matters.****"*

Sahih al-Bukhari 6173-6175

When Allah's Messenger (ﷺ) entered the garden*, he started hiding behind the trunks of the* ***date-palms*** *intending to hear something from Ibn Saiyad before the latter could see him.* ***Ibn Saiyad was Lying on his bed, covered with a velvet sheet from where his mumur were heard.*** *Ibn Saiyad's mother saw the Prophet and said, "O Saf (the nickname of Ibn Saiyad)! Here is Muhammad!"* ***Ibn Saiyad stopped his murmuring.***

https://sunnah.com/bukhari/78/199

Mohammad and the speech of palm trees;

Reference : Sahih al-Bukhari 918

The Prophet (ﷺ) used to stand by a stem of a date-palm tree *(while delivering a sermon). When the pulpit was placed for him we heard* ***that stem crying like a pregnant she-camel till the Prophet ((ﷺ got down from the pulpit and placed his hand over it.***

https://sunnah.com/bukhari/11/42

What else? An alternative version of this episode told by Mohammad can be found in hadith material compiled by a certain Ibn Taymiyya who is a famous Islamic Sunni scholar who taught the one whom made the famous polemical poem against Christianity, **O Christ-worshipers!**, This retelling of Mohammad seems to liken the visit Mohammad had with this Jewish mystic boy as a visual encounter with Allah, stating he has seen his lord as a young fair skinned man with abundant hair wrapped in garments in a green garden.

The Messenger of God, may God bless him and grant him peace, said, **"I saw my Lord in the form of a young man... in Parterre Green**

Summary of the hadith's ruling: True raised

Narrator: Abdullah ibn Abbas | Updated: Ibn Taymiyya | Source: Statement of Jahmiya dressing

Page or number: 7/290

Graduation: It was included by Ibn Adi in ((Al-Kamil fi Al-Du'fa')) (2/260), Al-Bayhaqi in ((Names and Attributes)) (938), and Ibn Al-Jawzi in ((Al-Ilal Al-Muntahiyah)) (16) with a slight difference.

https://dorar.net/h/9k1WPsJH?utm

Parterre as another word used for saying garden;
parterre noun [C] **(IN GARDEN)**
a flat area in a **garden**, with a formal arrangement of plants or flowers.
https://dictionary.cambridge.org/dictionary/english/parterre

P186. Uthmān ibn Saʿīd al-Dārimī, Naqḍ al-Dārimī ʿalā al-Marīsīm,
On the authority of Al-Dahhak 1, on the authority of Ibn Abbas 2, that **Muhammad saw his Lord**...**in the form of a rebellious young man**
Hammad bin Salamah 4 narrated, on the authority of Qatada 5, on the authority of Ikrimah 6, on the authority of Ibn Abbas 7 that **the Prophet..."saw his Lord**...**wearing a...robe."**
https://arabic-books.amuslim.org/حديثية%20وأجزاء%20متون/Web/8680/002.htm

Sahih al-Bukhari 6173-6175
When Allah's Messenger (ﷺ) entered the garden*, he started hiding behind the trunks of the* ***date-palms*** *intending to hear something from Ibn Saiyad before the latter could see him.* ***Ibn Saiyad was Lying on his bed, covered with a velvet sheet from where his mumur were heard.*** *Ibn Saiyad's mother saw the Prophet and said, "O Saf (the nickname of Ibn Saiyad)! Here is Muhammad!"* ***Ibn Saiyad stopped his murmuring.***
https://sunnah.com/bukhari/78/199

P88 Muhammad Rida Jafari, An Introduction to the Emendation of a Shiʿite Creed,
The hadith of Ibn ʻAbbas from the Messenger of Allah, may Allah bless him [and his family] and grant him [them] salvation, who said: ***I saw my Lord in the form of a beardless young man, on whom there was a red garment.****37And another hadith from him, May Allah bless him [and his family] and grant him [them] salvation, in which he said: I saw my Lord, the Exalted, the Glorious, a young man, beardless, with short, curly hair, on whom there was a red garment.38 And many other hadiths.*
https://al-islam.org/printpdf/book/export/html/30822?

Parallels within various readings of the retelling of the episode; Ultimately Mohammad had saw his lord as a rebellious young boy wrapped in a red garment within a garden which is the exact state Mohammad found a young rebellious Ibn Saiyad within a green garden wrapped in a velvet/red garment murmuring to himself. What else? A mention of mystics having ministering spirits could be a potential parallel as within a previously mentioned quote we saw that mystics had ministering spirits;

b. Sukk. 2:6, II.10.D

"They said concerning Yohanan ben Zakkai that he never in his life left off studying Mishnah, Gemara, laws and lore, details of the Torah, details of the scribes, arguments a minori ad majus, arguments based on analogy, [Slotki:] calendrical computations, gematrias, ***the speech of the ministering angels, the speech of spirits,*** *the speech of palm-trees, fullers' parables and fox fables, great matters and small matters."*

Mohammad had a certain Jibril whom was his own ministering spirit whom gave him speech. Mohammad had received revelation from Jibril and without him you would not have a Qur'an. The Islamic religion relied on a ministering spirit whom gave speech instead of direct inspiration from God.

Chapter IV – The Eye; Islams Connections with Jahiliyyah

jāhiliyyah, in Islam, ***the period preceding the revelation of the Qurʾān to the Prophet Muhammad.*** *In Arabic the word means "ignorance," or "barbarism," and indicates a negative Muslim evaluation of* ***pre-Islamic life and culture in Arabia...***
https://www.britannica.com/place/history-of-Arabia-31558

Mohammad's world prior to his revelations played a significant role within Islamic practice. Mohammad was born in mecca, a well documented religious trading hub which was a hot-spot for religious pilgrimage, trading and other sorts of rituals. Mohammad came from the tribe of Quraysh which was a pre-Islamic pagan community of some sorts. The Black Stone that is found within the Kaaba allegedly was put in its place by them around the same time Mohammad was born;

P86 Ibn Ishaq's Sirat Rasul Allah - The Life of Muhammad Translated by A. Guillaume
Layth b. Abū Sulaym alleged that ***they found a stone in the Kaʿba forty years before the prophet's mission,***
/
The tribes of Quraysh gathered stones for the building*, each tribe collecting them and building by itself* ***until the building was finished up to the black stone, where controversy arose, each tribe wanting to lift it to its place****, until* ***they went their several ways, formed alliances, and got ready for battle.***
https://archive.org/details/TheLifeOfMohammedGuillaume/page/n65/mode/2up?q=black+stone

Reverence for the Black stone originated within the pagan environment that surrounded Mohammad for example pre-Islamic Arabs already performed Istilam; Which is the ritual act of touching/kissing the black stone during hajj. In fact the practice was so common that it brought forth doubt among the Ummah, a certain Umar whom would become the future second rightly guided caliph after the death of Mohammad said he would not have performed the practice if he had not seen the prophet doing it;

Reference : Sahih al-Bukhari 1597
Narrated `Abis bin Rabi`a:`
Umar came near the Black Stone and kissed it *and said* ***"No doubt, I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen Allah's Messenger (ﷺ) kissing you I would not have kissed you."***
https://sunnah.com/bukhari:1597

Pre-Islamic gods mentioned within the Qur'an like Al-Lat and Al-'Uzza were mentioned of as interceding crane goddesses whom would intercede for the believers,

the two cranes were idols of rock that were white. It seems that Umar talking to the black stone and declaring it has no benefit upon him was correlation towards this idea that stones would intercede and would bring benefit.

53:19 Pickthall
*Have ye thought upon **Al-Lat and Al-'Uzza***

53:19 Tafsir-Ibn Kathir
*(Have you then considered Al-Lat,) **Al-Lat was a white stone with inscriptions on. '***

Despite the claims of Umar we have evidence that the prophet had stated the black stone indeed can benefit those who touch it, In fact the black stone originally used to be a white stone but because of the deeds of those who touched it were impure it darkened the stone;

Reference : Jami` at-Tirmidhi 961
Ibn Abbas narrated that:
The Messenger of Allah said about the (Black) Stone:** "By Allah! **Allah will raise it on the Day of Resurrection** with two eyes by which it sees and a tongue that it speaks with, **testifying to whoever touched it in truth.

Reference : Mishkat al-Masabih 2577
*He reported God's messenger as saying, "**The black stone descended from paradise whiter than milk, but the sins of the descendants of Adam made it black."***

The black Stone prior to Islam was just another ordinary Idol one of 360 that were within the Kaaba. Mohammad preserved it and kept it within Islam alongside the ritual gesture of kissing and embracing it and even used the same word;

Narrated `Abdullah bin Mas`ud:
*The Prophet (ﷺ) entered Mecca and (at that time) **there were three hundred-and-sixty idols around the Ka`ba.** He started stabbing the idols with a stick he had in his hand and reciting: "Truth (Islam) has come and Falsehood (disbelief) has vanished."*

P9 Adam Bursi, "You Were Not Commanded to Stroke It, But to Pray Nearby It": Debating Touch within Early Islamic Pilgrimage, The Senses and Society 17, no. 1 (2022): 8–21
*"Al-Azraqi (ibid., 190), for example, describes the pre-Islamic inhabitants of Mecca **stroking two stone idols – named Isāf and Nā'ila – situated near the Ka'ba. Worshippers in Mecca would reportedly perform istilām – the same word used for the ritual of touching and kissing the Black Stone** – at these two idols to mark the beginning and end of their circumambulation of the Ka'ba (cf. Qummi Citation2014, vol. 1, 98)."*

P4 Ibn al-Kalbī, The Book of Idols, trans. Nabih Amin Faris (Princeton: Princeton University Press, 1952),
The reason which led them to the worship *of images and* ***stones*** *was the following:* ***No one left Mecca without carrying away with him a stone from the stones of the Sacred House (al-Haram) as a token of reverence to it, and as a sign of deep affection to Mecca.***
https://ia803105.us.archive.org/10/items/KitabAlAsnam/Allat.pdf

The story of Mohammad breaking the 360 Idols with a stick was an episode that happened within the later half of Mohammad's mission, originally he was a failed preacher and exiled out of Mecca where he found a more peaceful Medina. It wasn't until some time had passed that he actually had his bloodless return of Mecca. Upon which he allegedly brought ten thousand men to, once he arrived we then get this episode of an angry Idol destroyer at the Kaaba. The Kaaba itself was a religious sanctuary prior to Islam that housed numerous idols as it served as a place for pagan worship. Pre-Islamic pagan pilgrims already performed tawaf which is the ritual act of circling around the Kaaba which is why Muslims themselves were skeptical of performing the ritual;

Reference : Sahih al-Bukhari 1648
Narrated `Asim:
*I asked Anas bin Malik: "****Did you use to dislike to perform Tawaf...He said, "Yes, as it was of the ceremonies of the days of the Pre-Islamic period of ignorance****, till Allah revealed:* ***'Verily!..It is therefore no sin for him who performs the pilgrimage to the Ka`ba****...(2.158)*
https://sunnah.com/bukhari:1648

Another thing id like to point out is that the Kaaba itself was one of many cubical shrines within Arabia, cubical shrines were a big part of Arabic culture during that ancient time. By no means was the Kaaba alone, it was not unique in any way shape or form. It only outlived its relatives because Mohammad had competed with the others leading to some of their destruction. The structures all served the same purpose housing numerous Idols some had their own sacred courtyard and their own guards just like the Kaaba today;

- ***List of different Kaaba's within Arabia Felix***

-Yemenite Kaaba
Reference : Sahih al-Bukhari 4355
Narrated Jarir:
In the Pre-lslamic Period of Ignorance there was a house called Dhu-l-Khalasa *or* ***Al-Ka`ba Al-Yamaniya*** *or* ***Al-Ka`ba Ash-Shamiya.*** *The Prophet (ﷺ) said to me,* ***"Won't you relieve me from Dhu-l- Khalasa?"*** *So I set out with one-hundred-and-fifty riders, and* ***we dismantled it and killed whoever was present there.*** *Then I came to the Prophet (ﷺ) and informed him, and he invoked good upon us and Al- Ahmas (tribe) .*
https://sunnah.com/bukhari:4355

-Kaaba of Najran
P41 The Kitab Al-Asnam by Hisham ibn-Al-Kalbi
The Ka'bah of Najran
The banu-al-Harith ibn-Ka'b ***had in Najran a Ka'bah which they venerated***
https://ia803105.us.archive.org/10/items/KitabAlAsnam/Allat.pdf

-Kaaba of Sindad
P42 The Kitab Al-Asnam by Hisham ibn-Al-Kalbi
The Ka'bah of Sindad
The Iyid had another Ka'bah in Sindad, *[located] in a region between al-Kufah and al-Basrah.*

-Kaaba of At-Ta'if
53:19 Tafsir Ibn-Kathir
(Have you then considered Al-Lat,) Al-Lat was a white stone with inscriptions on. ***There was a house built around Al-Lat in At-Ta'if with curtains, servants and a sacred courtyard around it.*** *The people of At-Ta'if, the tribe of Thaqif, and their allies worshipped Al-Lat. They would boast to Arabs, except the Quraysh,* ***that they had Al-Lat.***
https://quran.com/an-najm/19/tafsirs/en-tafisr-ibn-kathir

-Kaaba of Nakhla
53:19 Tafsir Ibn-Kathir
When the Messenger of Allah ﷺ conquered Makkah, he sent Khalid bin Al-Walid to the area of ***Nakhlah, where the idol of Al-`Uzza was erected*** *on three trees of a forest. Khalid cut the three trees* ***and approached the house built around it and destroyed it.***
https://quran.com/an-najm/19/tafsirs/en-tafisr-ibn-kathir

-Kaaba of San'a
53:19 Tafsir Ibn-Kathir
Muhammad bin Ishaq also said that the tribes of Himyar, and Yemen in general, had a ***house of worship in San`a' called Riyam.*** *He mentioned that there was a black dog in it and that the* ***religious men who went with Tubba` removed it, killed it and demolished the building.***
https://quran.com/an-najm/19/tafsirs/en-tafisr-ibn-kathir

-Kaaba of Ettra
P34 The Kitab Al-Asnam by Hisham ibn-Al-Kalbi
The banu-al-Hairith ibn-Yashkur ibn-Mubashshir[1] of the Azd [tribe] ***had an idol called dhu-al-Shara****[2] (Dusares). One of the Ghatarif[3], referring to it, said: "We would descend upon the region surrounding dhu-al-Shara, And our mighty army would, then, smite the foe.*
" FOOTNOTES 1.
cf. Ishtiqaq, p.300, where Yashkur is the brother of Mubashshir. 2. cf. Ryckmans, vol.5, p.212. ***This was the chief god of the Nabataeans. Its chief sanctuary was in Ettra****, where a large, black, quadrangular unhewn stone was dedicated to it in a splendid temple.* *See Fr. Buhl, "Dhu '1-Shara" in The Encyclopaedia of Islam; Alexander B. W Kennedy, Petra, Its History and Monuments, London, 19Z5, pp 35, 41, 57, 73, 76,77; Wellhausen, pp. 48-51.*
https://ia803105.us.archive.org/10/items/KitabAlAsnam/Allat.pdf

- Possible Kaaba's
-Kaaba of Khaawan
-Kaaba of Anazah
-Kaaba of Syria

This list is an example of how the Kaaba was one of many cubical shrines scattered across Arabia not unique in any way shape or form. Its purpose prior to Islam was to store numerous idols as it served as a house for many pagan pantheons. Mohammad had only conquered the structure into his religion and destroyed its adjacent relatives thus erasing them out of history. He had dedicated the structure that had been built by his own tribe to be some sort of ancient building that had been erected by Abraham and his son Ishmael;

P86 Ibn Ishaq's Sirat Rasul Allah - The Life of Muhammad Translated by A. Guillaume
Layth b. Abū Sulaym alleged that ***they found a stone in the Kaʿba forty years before the prophet's mission,***
/
The tribes of Quraysh gathered stones for the building*, each tribe collecting them and building by itself* ***until the building was finished up to the black stone, where controversy arose, each tribe wanting to lift it to its place****, until* ***they went their several ways, formed alliances, and got ready for battle.***
https://archive.org/details/TheLifeOfMohammedGuillaume/page/n65/mode/2up?q=black+stone

2:127 Pickthall
And when Abraham and Ishmael were raising the foundations of the House*, (Abraham prayed): Our Lord! Accept from us (this duty). Lo! Thou, only Thou, art the Hearer, the Knower.*

Even the draping over the Kaaba was an early development that occurred prior to Islam, the pre-Islamic pagans allegedly would cover the Kaaba with cloth;

The History of the Kiswa Tradition
Pre-Islamic Period
The tradition of covering the Ka'ba with a kiswa dates back to the pre-Islamic period*, known as the Jahiliyya era,* ***and developed as an expression of respect for the Ka'ba.*** *– (Wensinck 1977, vol. 6, pp. 9–14) According to tradition, the covering of the Ka'ba existed even before Islam, although it is not known exactly who first initiated it.*
file:///C:/Users/dripp/Downloads/religions-16-00358-v2.pdf

As we have seen the origins of the Kaaba and the black stone and their respective rituals such as;
-Kiswa
-Tawaf
-Istilam
Are all borrowed from the pre-Islamic environment Mohammad had grown up in.
Mohammad had kin whom were associates of this pagan religion. Two of which are his own Mother and Father, whom are destined for hades within his religion;

Reference : Sahih Muslim 203
Anas reported:
*Verily, a person said: Messenger of Allah, where is my father? He said: (He) is in the Fire. When he turned away, he (****the Holy Prophet)*** *called him and* ***said: Verily my father and your father are in the Fire.***
https://sunnah.com/muslim:203

Reference : Sahih Muslim 976b
Abu Huraira reported:
The Apostle of Allah (ﷺ) visited the grave of his mother and he wept, *and moved others around him to tears,* ***and said: I sought permission from my Lord to beg forgiveness for her but it was not granted to me****, and I sought permission to visit her grave and it was granted to me so visit the graves, for that makes you mindful of death.*
https://sunnah.com/muslim:976b

-The following is a list of Parallels between the Pre-Islamic environment and the Islamic Religion

- ***Worship at Kaaba***

Reference : Sahih al-Bukhari 126
Narrated Aswad: Ibn Az-Zubair said to me, "Aisha used to tell you secretly a number of things. What did she tell you about the Ka'ba?" I replied, "She told me that once the Prophet said, ***'O 'Aisha! Had not your people been still close to the pre-Islamic period of ignorance (infidelity)! I would have dismantled the Ka'ba*** *and would have made two doors in it; one for entrance and the other for exit." Later on Ibn Az-Zubair did the same.*

- ***Invocation for rain***

Within Islam there are rituals one can take to invoke Allah for rain the specific practice is given the same name ***(Istisqa)*** as the practice of Pre-Islamic Arabs who would invoke their gods for rain;

Ja 735
from ancient South Arabia *describes* ***a desperate situation caused by one and a half years of drought*** *with no precipitation at all: t****he fields are barren, the trees have died, and the wells have dried up.*** *In this state of emergency,* ***the entire tribe undertakes a procession to the temple****, where* ***the religiously inspired rain-making rituals involve invocations and sacrifices in the hopes that the deity can be convinced to let it rain.*** *Females seem to have played a significant role in the ritual act.* ***Other pre-Islamic rain-making practices are known.***
https://distantreader.org/stacks/journals/ajiss/ajiss-406.pdf

Reference : Sahih al-Bukhari 1010
Narrated Anas:
Whenever drought threatened them*, `Umar bin Al-Khattab, used to ask Al-Abbas bin `Abdul Muttalib to* ***invoke Allah for rain.*** *He used to say,* ***"O Allah! We used to ask our Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allah ! Bless us with rain."And so it would rain.***
https://sunnah.com/bukhari:1010

Source: Sahih Muslim | Page or number: 934
There are four things in my nation that pre-Islamic times do not abandon: *pride in calculations, challenging lineages,* ***seeking rain from the stars****, and wailing. He said: If the mourner does not repent before her death, she will be resurrected on the Day of Resurrection wearing a scarf made of tar and a shield made of scab.*
https://dorar.net/hadith/sharh/20598

- ***Hajj/ Shaving hair during Hajj***

The ritual of shaving ones head during hajj is found within pre-Islamic practices and shows up within pre-Islamic poetry as part of the pre-Islamic pilgrimage;

Collection Sahih Bukhari Dar-us-Salam reference Hadith 1640
Narrated Nafi`:
Ibn `Umar intended to perform Hajj in the year when Al-Hajjaj attacked Ibn Az-Zubair. Somebody said to Ibn `Umar, "There is a danger of an impending war between them." Ibn `Umar said, "Verily, in Allah's Messenger (ﷺ) you have a good example. (And if it happened as you say) then I would do the same as Allah's Messenger (ﷺ) had done. I make you witness that I have decided to perform `Umra." Then he set out and when he reached Al-Baida', he said, "The ceremonies of both Hajj and `Umra are similar. I make you witness that I have made Hajj compulsory for me along with `Umra." He drove (to Mecca) ***a Hadi which he had bought from (a place called) Qudaid and did not do more than that.*** *He did not slaughter the Hadi or finish his Ihram,* ***or shave or cut short his hair*** *till the day of slaughtering the sacrifices (10th Dhul-Hijja).* ***Then he slaughtered his Hadi and shaved his head*** *and considered the first Tawaf (of Safa and Marwa) as sufficient for Hajj and `Umra. Ibn `Umar said, "Allah's Messenger (ﷺ) did the same."*
https://quranx.com/Hadith/Bukhari/DarusSalam/Hadith-1640/

P41 Webb, Peter. 2023. The Hajj Before Muhammad: The Early Evidence in Poetry and Hadith
However, the reference to the sacred House and the circumambulation by its resident tribes, Jurhum and Quraysh, is reported consistently in the poem's recensions and stands as a pre-Islamic indicator that the Quraysh were known before Muhammad as custodians of a sacred House, and, as in the case of al-Nābighah's poem above, the ritual was worthy of being the subject of an oath. In the second poem, Zuhayr makes another oath:27
I swore solemnly by the campsites of Minā,
and by the shaven forelocks and lice-laden hair.
Minā is the Hajj pilgrims' campground, and shaving hair remains one of the mandatory Hajj rituals for men; Zuhayr's poem provides pre-Islamic testimony for both*, as well as their reputed sanctity in pre-Islam, inasmuch as he employs both in an oath.*
https://www.degruyterbrill.com/document/doi/10.1515/mill-2023-0004/html

- ***Stone Veneration***

The gods of the pre-Islamic Arabians were venerated stones. I already covered several pagan stone deities within the list all the different sorts of Kaabas within the Arabia Felix region. I brought evidence of a stone god named Al-Lat being mentioned within Qur'an itself. Which is reminiscent of a certain black stone as both were allegedly beneficial in the sense that both stones would intercede on behalf of the believers. The same ritual gestures of kissing/embracing stones were involved with both Islam and pre-Islamic paganism;

Jewish encyclopedia
The worship of sacred stones constituted one of the most general and ancient forms of religion; but among no other people was this worship so important as among the Semites. ***The religion of the nomads of Syria and Arabia was summarized by Clement of Alexandria in the single statement, "The Arabs worship the stone,"*** *and all the data afforded by Arabian authors regarding the pre-Islamitic faith confirm his words. The sacred stone ("nuṣb"; plural, "anṣab") is a characteristic and indispensable feature in an ancient Arabian place of worship.*
https://www.jewishencyclopedia.com/articles/14059-stone-and-stone-worship

P14 Kitab Al-Asnam The Book of Idols) by Ibn al-Kalbi
Al-lat stood in al-Ta'if*, and was more recent than Manah.* ***She was a cubic rock*** *beside which a certain Jew used to prepare his barley porridge (sawiq). Her custody was in the hands of the banu-'Attab ibn-Malik of the Thayif, who had built an edifice over her. [...]She is the idol which God mentioned when He said, "Have you seen* ***Al-lat and al-'Uzza*** *(Surah 53:19)*
https://www.answering-islam.org/Books/Al-Kalbi/index.htm

P107-112 The History of al-Tabari [Ta'rikh al-rusul wa'l-muluk]
Have you thought upon al-Lat and al-'Uzza and Manat, the third, the other?...
These are the high-flying cranes; verily their intercession is accepted with approval*.*

Reference : Jami` at-Tirmidhi 961
Ibn Abbas narrated that:
The Messenger of Allah said about the (Black) Stone: *"By Allah!* ***Allah will raise it on the Day of Resurrection*** *with two eyes by which it sees and a tongue that it speaks with,* ***testifying to whoever touched it in truth."***
https://sunnah.com/tirmidhi:961

- **Crescent Moon**

The head deity at the Kaaba was a moon deity named Hubal, the crescent moon was Hubal's symbol. Mohammad's pagan grandfather almost sacrificed Mohammad's father to this Moon deity at the Kaaba;

[Ibn Hisham 1/151-155; Rahmat-ul-lil'alameen 2/89, 90]
'Abdullah: the father of the Prophet Muhammad*, 'Abdullah was the smartest of 'Abdul-Muttalib's sons, the most charming and the most loved.* ***He was also the son whom the divination arrows pointed at to be slaughtered as a sacrifice to Al-Ka'bah.*** *When 'Abdul-Muttalib had ten sons and they reached maturity, he revealed to them his secret vow in which they silently and obediently accepted.* ***Their names were written on divination arrows and given to the guardian of their most beloved god, Hubal.***
https://en.alukah.net/Shariah/0/7736/

- ***Evil Eye***

The evil eye pre-dates Islam by a millennia and is a widespread pagan ideology. It existed within nearly every ancient culture from Mesopotamia, Egypt, Greece, Rome, India, and apparently to the pre-Islamic Arabs, during Mohammad's time. Mohammad himself allegedly had the curse at young ages, according to Islamic material Mohammad even had his mother Aminah bint Wahb use spells to rid him of its influence;

P345 THE MIZANU'L HAQQ

Ali Halabi, in his Turkish work entitled Insanu'l Uyun, informs us that ***many people declared that Aminah, Muhammad's mother, used a spell in order to recover him from the influence of the evil eye.***

Later on within the Islamic world we have hadith material stating that children were afflicted by the curse just as Mohammad had been when he was a child;

Reference : Sunan Ibn Majah 3510

It was narrated that 'Ubaid bin Rifa'ah Az-Zuraqi said:

"Asma' said: 'O Messenger of Allah! ***The children*** *of Ja'far* ***have been afflicted by the evil eye,*** *shall I recite Ruqyah* for them?' He said: 'Yes, for if anything were to overtake the Divine decree it would be the evil eye.'"*

https://sunnah.com/ibnmajah:3510

Mohammad's friends were using similar tactics to take precaution against the evil eye that early Greek/roman civilizations invented. Such as looking away from the afflicted as a means of protection from their gaze;

Part of: Plutarch's Morals, 5 vols.The Morals, vol. 3

*. Well, said Soclarus, but let us try whether the money be all good or no; for, in my mind, some of it seems brass. For if we admit the general report about these matters to be true, you know very well that i****t is commonly supposed that some have friends, acquaintance, and even fathers, that have such evil eyes; so that the mothers will not show their children to them, nor for a long time suffer them to be looked upon by such****; and h****ow can the effects wrought by these proceed from envy?***

https://oll.libertyfund.org/titles/goodwin-the-morals-vol-3

P345 THE MIZANU'L HAQQ

Ibn Ishaq says [2] that, ***before the revelation first began to descend upon him, Muhammad's friends feared that he was suffering from the evil eye:*** *,and that, when it came upon him,* ***almost the same illness attacked him again. What this particular malady was we can perhaps infer from the statements of the Traditionists.*** *'Ali Halabi, in his Turkish work entitled Insanu'l Uyun, informs us that* ***many people declared that Aminah, Muhammad's mother, used a spell in order to recover him from the influence of the evil eye****....****As for the Apostle of God, when inspiration descended on him, no one could raise his glance to him...***

https://answering-islam.org/Books/Pfander/Balance/p344.htm

Mohammad also condoned the use of spells as a means of getting rid of the affliction. Just as Mohammad's mother had used spells on him when he was affected by the evil eye;

P345 THE MIZANU'L HAQQ
Ali Halabi, in his Turkish work entitled Insanu'l Uyun, informs us that ***many people declared that Aminah, Muhammad's mother, used a spell in order to recover him from the influence of the evil eye.***

Sunan Abi Dawud 3884 (Book 29, Hadith 30) #24174
Narrated Imran ibn Husayn: The Prophet ﷺ said: ***No spell is to be used except for the evil eye.****.*
https://www.islamicity.org/hadith/search/index.php?q=abidawud%203884&sss=1

The Qur'an contains an episode where the bystanders of Mohammad had been afflicting him with their evil eyes when he would recite to the people;

68:51 Pickthall
And lo! those who disbelieve would fain disconcert thee with their eyes when they hear the Reminder, and they say: Lo! he is indeed mad;

-Two translators using the word "Evil Eye" to describe what the onlookers are doing;

Wahiduddin Khan
When those who deny the truth hear the admonition, ***they would almost cause you to stumble with their evil eyes****; and they say, He is certainly mad*

Musharraf Hussain
They wish to strike you down with their evil eyes*; when the disbelievers hear the Reminder they say, "He is mad!"*

In a tafsir on this verse given by Ibn-Kathir he explains that the evil eye is wrought from envy/jealousy which is also what early Greek/roman philosophers taught;

68:51 Tafsir-Ibn Kathir
The Effect of the Evil Eye is Real
In this Ayah is a proof that the effect of the evil eye and its affliction by the command of Allah is real. *Many Hadiths have been reported concerning this through numerous routes of transmission. The Hadith of Buraydah bin Al-Husayb Abu `Abdullah bin Majah recorded from Buraydah bin Al-Husayb that the Messenger of Allah ﷺ said,*
*(****The evil eye is real.*** *If anything were to overtake the divine decree (and change it), then it would be the evil eye. And if you perform Ghusl (to remove the evil eye) then wash well.)*

(And verily, those who disbelieve would almost make you slip with their eyes) *Ibn `Abbas, Mujahid and others have said,*
(would make you slip) "In order to have some effect on you."
(with their eyes) meaning, ***`they will affect you by looking at you with their eyes*** *(i.e., the evil eye).'* ***This means `they are jealous of you due to their hatred of you,*** *and were it not for Allah's protection of you, defending you against them (then their evil eye would harm you).'*

Part of: Plutarch's Morals, 5 vols.The Morals, vol. 3
Well, said Soclarus, but let us try whether the money be all good or no; for, in my mind, some of it seems brass. For if we admit the general report about these matters to be true, you know very well that it is commonly supposed that some have friends, acquaintance, and even fathers, that have such evil eyes; so that the mothers will not show their children to them, nor for a long time suffer them to be looked upon by such; ***and how can the effects wrought by these proceed from envy?****...*
Now, when men thus perverted by envy fix their eyes upon another, and these, being nearest to the soul, easily draw the venom from it, and send out as it were poisoned darts, it is no wonder, in my mind, if he that is looked upon is hurt.

Chapter V – Greco Philosophy/Mythological Influence Within The Islamic Religion

Citation of parallels between the Islamic religion and Greek Philosophy/Mythology;

- ***Cerberus the hell hound***

The dog mentioned in 18:18 seems to be a direct mention to a Greek myth, where a hell hound named Cerberus stands watch over hades;

Hesiod's Theogony

*Men say that Typhaon the terrible, outrageous and lawless, was joined in love to her, the maid with glancing eyes. S**o she conceived and brought forth fierce offspring**; **first she bore Orthus the hound of Geryones,** [310] **and then again she bore a second, a monster not to be overcome and that may not be described, Cerberus who eats raw flesh, the brazen-voiced hound of Hades, fifty-headed, relentless and strong.***

https://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0130%3Acard%3D304&

18:18 Pickthall

*And thou wouldst have deemed them waking though they were asleep, and We caused them to turn over to the right and the left, **and their dog stretching out his paws on the threshold.** If thou hadst observed them closely thou hadst assuredly **turned away from them in flight**, and hadst been filled with awe of them.*

18:18 Tafsir-Al-Qortoby

It was said: The dog fell asleep..It was said: He slept with his eyes open. By hunting**, **hunting: annihilation**; This was said by Ibn Abbas, Mujahid, and Ibn Jubayr**, meaning the annihilation of the cave

https://quran.ksu.edu.sa/tafseer/qortobi/sura18-aya18.html

Cerberus — Hesiod, *Theogony*	**Dog of the Cave — Qur'an 18:18**
Cerberus who eats raw flesh	heir **dog** stretching out his paws on the **threshold**
the **brazen-voiced hound of Hades**	The dog is situated at the entrance/threshold of the miraculous cave
fifty-headed, relentless and strong	Those who observed the cave would "**turn away from them in flight**" and be "**filled with awe**"
Cerberus is a monstrous **hound** associated with **Hades/the underworld**.	The Qur'anic dog is a **dog** positioned at the **threshold** of the cave of the Companions.
Horrific supernatural canine figure.	A canine figure whose presence contributes to the terrifying appearance of a supernatural cave.

- ***The hunter and his hunting dog***

A brief mention of Osirius can be found within the Qur'an. Orosius is one of the hunting dogs of Orion. Both Orion and his two hunting dogs were hurled up into the stars by Zeus. The Qur'an seems to be stating that Allah is the lord of this dog which could either result in Allah being Zeus whom ascended the hunter and his two hunting hounds or being the master Orion himself as all dogs have a master/Lord and it does seem to be the case that Allah is saying he is the Lord/master of the hunting dog Osirius;

53:49 Pickthall
And that He it is Who is the Lord of Sirius;

Homer, Iliad 22. 26 ff
*"**That star [Seirios (Sirius) the dog-star]** which comes on in the autumn and whose conspicuous **brightness far outshines the stars that are numbered in the night's darkening, the star they give the name of Orion's Dog** (kynos Orionos), which is brightest among the stars, and yet is wrought as a sign of evil and brings on the great fever for unfortunate mortals."*

Pseudo-Hyginus, Astronomica 2. 35
Some have said that this [the constellation Canis Major] is the dog of Orion, and because Orion was devoted to hunting, the dog was put with him among the stars.

53.33-55 Maududi - Sayyid Abul Ala Maududi - Tafhim al-Qur'an
Shi ra is the brightest star in the heavens**, which is also known by the names of Mirzam al- Jawza `, al-Kalb al-Akbar, al-Kalb al-Jabbar, Ash-Shi 'ra al-'Abur, etc. **In English it is called Sirius, Dog Star and Canis Majoris.

- ***All things created from water***

Ancient Greek/Roman philosophers had similar ideologies when it came to the creation of the world. They both agreed that water was the primary source for life;

Aristotle, Metaphysics, Book I (Alpha), chapter 3
*"Thales, the introducer of this sort of philosophy, **said that it (the arche) was water** (that is why he declared the earth to be sitting on water), perhaps drawing this supposition from seeing that the **nourishment of all creatures is moist** and that warmth itself that arises from this and that it is by this that all creatures live (and the assumption that that from which a thing comes is its principle in all cases). For this reason, indeed, taking this assumption and also because **the seeds of all creatures have a moist nature and water is the natural principle for moist things.***
iep.utm.edu/thales/

21:30 Pickthall

Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, ***and we made every living thing of water?*** *Will they not then believe?*

- ***Pegasus and its rider***

The brief mention within hadith material about a certain winged horse and a Solomon rider seems to be some sort of cross over with the Greco Pegasus and its rider Bellerophon mythos;

For Xenophon of Corinth Foot Race and Pentathlon 464 B. C.

And so mighty Bellerophon eagerly stretched the gentle charmed bridle around its jaws and caught the winged horse. *Mounted on its back and armored in bronze, at once he began to play with weapons.*

www.perseus.tufts.edu/hopper/text?doc=Pind.+O.+13&

Reference : Sunan Abi Dawud 4932

Narrated Aisha, Ummul Mu'minin:

When the Messenger of Allah (ﷺ) arrived after the expedition to Tabuk or Khaybar (the narrator is doubtful), the draught raised an end of a curtain which was hung in front of her store-room, revealing some dolls which belonged to her.

He asked: What is this? She replied: My dolls. Among them he saw a ***horse with wings*** *made of rags, and asked: What is this I see among them? She replied:* ***A horse.*** *He asked: What is this that it has on it? She replied:* ***Two wings.*** *He asked:* ***A horse with two wings?*** *She replied:* ***Have you not heard that Solomon had a horse with wings?*** *She said: Thereupon the Messenger of Allah (ﷺ) laughed so heartily that I could see his molar teeth.*

https://sunnah.com/abudawud:4932

Chapter VI – Persian/Zoroastrian Influence Within the Islamic Religion

-Citation of Parallels between Persian/Zoroastrianism and the Islamic Religion;

- ***Bridge over hell***

Both Islam and Zoroastrianism share a story of a bridge that all will have to cross during the days of judgment. The bridge allows for pious people to cross but cuts those who has sinful deeds;

M.N. Dhalla: History of Zoroastrianism (1938), part 6.
Location of the Bridge of Judgment. All the righteous as well as the wicked souls have to proceed to this bridge for judgment, *where the account of the souls takes place.42 The bridge rests on the peak called 'the peak of justice,' situated in the [412] middle of the world in Iranvej, and is of the height of a hundred men. The two extremities of the bridge rest on the northern and southern ridges of Mount Alburz.*
M.N. Dhalla: History of Zoroastrianism (1938), part 6.
The bridge provides a wide passage to the pious souls, but confronts the wicked with its sharp edge. *The bridge is guarded by the angels* ***and the spiritual dogs.****44* ***It is broad as a beam*** *and has many sides. Some of these are twenty-seven reeds in width or nine spears or nine javelins or even a league in width, whereas the others are as* ***sharp as the edge of a razor.***
https://www.avesta.org/dhalla/history6.htm

Source: Ṣaḥīḥ al-Bukhārī 7439
Abu Sai'd al-Khudri reported: The Messenger of Allah, peace and blessings be upon him, said, ***"A bridge will come and be placed across Hell."*** *We said,* ***"O Messenger of Allah, what is the bridge?" The Prophet said, "It is shaky and slippery, over which are claws, pincers, and broad spikes with curved thorns*** *like the seed found in Najd known as al-Sa'dan. The believer will cross over it like the blink of an eye, or like lightning, or like wind, or like powerful horses, or like camels. Thus, one will be unharmed, another will be lacerated, and another will plunge into the fires of Hell, until the last one will be dragged across it."*
https://www.abuaminaelias.com/dailyhadithonline/2021/11/29/bridge-jahannam/

- ***Good deeds***

Within Islam The believers are told that the good deeds they do are represented as that persons deen which is a connection to the representation of good deeds in Zoroastrianism. A beautiful woman named *daena* is introduced to those who do rightful deeds within Zoroastrianism. The figure is presented saying something along the lines of; *I represent your good deeds*. It seems that Mohammad has taken a literal interpretation of this entire episode. As he believes that daena isn't merely just a representation of good deeds but a result of ones good deeds. Making her a some sort of prized possession that one can obtain because of their good deeds. Mohammad himself even tells us of how Allah has given Mary in replacement of a daena figure representing his rewards for good deeds;

DĒN
where he is met, according to his deeds, *either by a* ***beautiful maiden*** *or by a hag,* ***the personification of his deeds****, his inner self (Daēnā/Dēn),* ***a name used by the Prophet for this eschatological figure*** *(Y. 31.20).****A full account of the personification of the daēnā "inner self" as a woman*** *is first given in Haδōxt nask (2.11):* ***When a just man dies after the third night "his own daēnā appears in the form of a maiden, beautiful, queenly, white-armed*** *. . .* ***as beautiful as the most beautiful of creatures . . .***
https://www.iranicaonline.org/articles/den/

Sahih al-Bukhari 3254
Narrated Abu Huraira:
The Prophet (ﷺ) said, "The first batch (of people) who will enter Paradise will be (glittering) like the full moon, and the batch next to them will be (glittering) like the most brilliant star in the sky. Their hearts will be as if the heart of a single man, for they will have neither enmity nor jealousy amongst themselves; ***everyone will have two wives from the houris, (who will be so beautiful, pure and transparent that) the marrow of the bones of their legs will be seen through the bones and the flesh."***
https://sunnah.com/bukhari:3254

Pickthall 66:5-12
It may happen that his Lord, if he divorce you, will give him in your stead wives better than you*, submissive (to Allah), believing, pious, penitent, devout, inclined to fasting, widows and maidens....*
Allah citeth an example..the wife of Noah and the wife of Lot*, who were under two of Our righteous slaves yet betrayed them so that they (the husbands) availed them naught against Allah and it was said (unto them): Enter the Fire along with those who enter.*
*And Allah citeth an example...****the wife of Pharaoh when she said: My Lord! Build for me a home with thee in the Garden, and deliver me from Pharaoh*** *and his work,* ***and deliver me from evil-doing folk****;*
And Mary, daughter of 'Imran, whose body was chaste...

An alternative version of the story told by Mohammad replaces the beautiful woman with a handsome man to represent the good deeds of men;

Narrated by Ahmad (4/362); classed as saheeh by al-Albaani in Ahkaam al-Janaa'iz (156).

*"**When the believing slave is about to depart this world** and enter the Hereafter, there come down to him from heaven angels with white faces like the sun, and they sit around him as far as the eye can see. They bring with them shrouds from Paradise and perfumes from Paradise…" until he said, describing the state of the believer in the grave:*

*"Then a voice calls out from heaven, 'My slave has spoken the truth, so prepare for him a bed from Paradise and clothe him from Paradise, and open for him a gate to Paradise.' Then there comes to him some of its fragrance, and his grave is made wide, as far as he can see. **Then there comes to him a man with a handsome face and handsome clothes, and a good fragrance,** who says, 'Receive the glad tidings that will bring you joy this day.' He says, 'Who are you? Your face is a face which brings glad tidings.' **He says, 'I am your righteous deeds.'** He says, 'O Lord, hasten the Hour so that I may return to my family and my wealth.'"*

https://www.islamland.com/bul/fatawas/1040

- ***Judgment / truth / covenant***

MIHR YAŠT

***Mithra will reward those who keep a contract** ... No head of a house, clan, tribe, or country can deceive Mithra ... Those who break a contract ... Mithra ... take[s] away the strength of arms and feet of those who break a contract ... "**May we not treat you, O Mithra, with falsehood**!" ... **Mithra** ... **bestows** ... **truthfulness** ... **Mithra dispenses justice** ... protects the homes of those who reject falsehood ... **Ahura Mazdā gave Mithra the role of judging the living beings in the world** ... Mithra's arms reach out to apprehend anyone who speaks falsely ... To whom shall I apportion disease and destruction ... ? ... Mithra is the protector of all truthful Mazdayasnians ... mortals who break a contract ...*

https://www.iranicaonline.org/articles/mihr-yasht/

21:47 Pickthall

***And We set a just balance for the Day of Resurrection** so that **no soul is wronged in aught.** Though it be of the weight of a grain of mustard seed, We bring it. And We suffice for reckoners.*

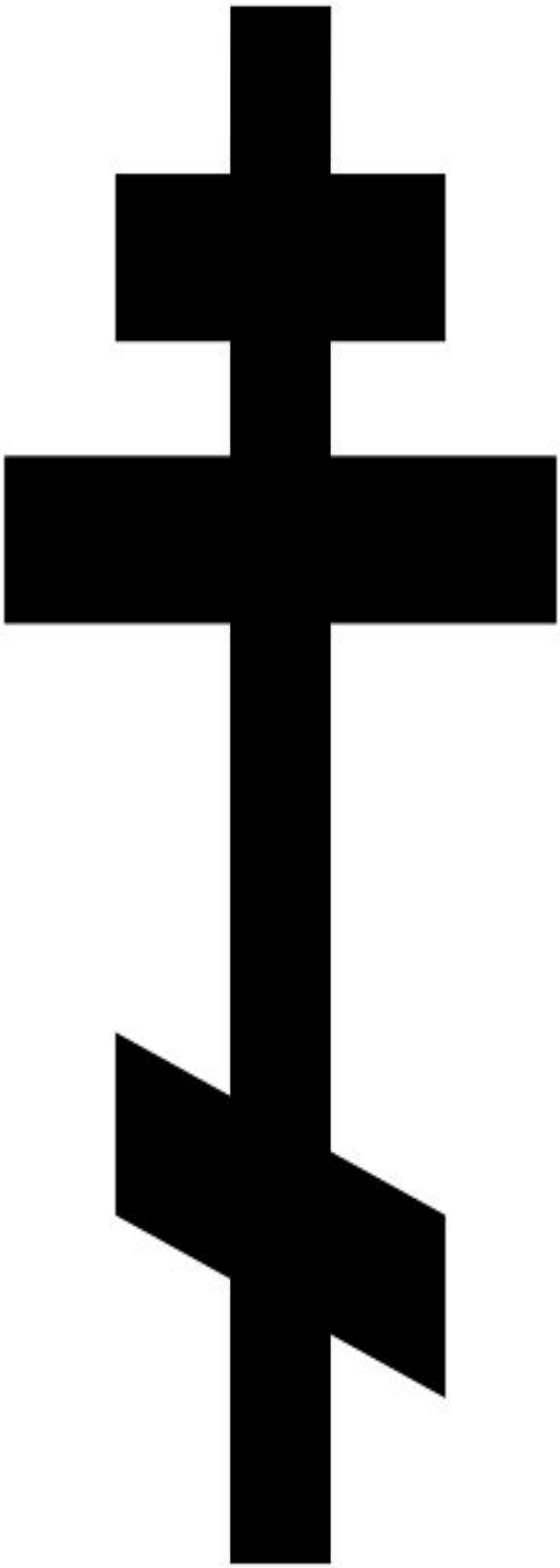
16:91 Pickthall

***Fulfil the covenant of Allah when ye have covenanted, and break not your oaths** after the asseveration of them, and after ye have made Allah surety over you. Lo! Allah knoweth what ye do.*

17:34 Pickthall

Come not near the wealth of the orphan save with that which is better till he come to strength; ***and keep the covenant. Lo! of the covenant it will be asked.***

Epilogue

Possible parallels that were not covered;
Flood water springing forth from an oven
Ardā Wīrāz - visionary journey through heaven and hell - Muhammad / Miʿrāj
Orpheus - descent into underworld - retrieves Eurydice
Flood myth - divine destruction - survival of one family
Heaven / Hell
Resurrection
Seven heavens
Sacred mountains
Divine beings / angels / demons
Dream revelation
Divination
Sacrifice
Sun / moon / star worship
Three and seven as sacred numbers

I found that within this examination of source material and predecessors that shaped the Islamic world we kept reaching the same conclusion that the Qur'an ultimately borrowed from late antique fables and myths. The Qur'an here becomes a detailed library on what available material was around within Arabia Felix. The Islamic religion is nothing more then a collection of local fables and myths that were widespread within Mohammad's region. As for the Qur'an and the content that is within, the book is completely infested with Pseudo historical fantasies, human forged stories treated as divine revelation. Riddled with Apocryphal narratives, talmudic/rabbinic inventions, Jewish mysticism. Pagan superstitions, oobsession with pagan shrines and rituals, preservation of pre-Islamic pagan sites, grotesque lies about history. Made up stories of mecca being thousands of years old. And the blind continuation of every outlandish pre-Islamic Arabian belief such as Istalim, Kiswa, Hajj, Tawaf circling the Kaaba, invoking Allah for rain, made up inventions like Solomon riding a winged horse, Moses flying on a donkey, Allah saying he is the master of Canis major the star constellation. Child brides, a virgin Mary being an example of a virgin Mohammad would have in heaven. Historical blunders; Mary being the sister of Moses, Jesus being a grandchild of amram, Abraham going anywhere near Mecca, Abraham sacrificing Ishmael instead of Isaac. The Quraysh tribe being descendants of Ishmael, Noah having a fourth son who died in the flood. Samaritans existing during the time of Moses and the golden calf, A Samaritan building the golden calf instead of Aaron. Curses, sorcery, suicidal prophets thinking they were possessed, stories of semen being covered all over the prophets clothes, authority to strike wives using the same word used to strike off the heads of infidel. Prophets torturing people, practice of urophagia consumption of camel urine. Murdering women bearing children, murdering the elder. Death for apostasy, death for slander, non equality in religious courts, glorifying skirmishes as if they were magnificent battles. Apostate scribes who have been killed, public amputations. Prophets crucifying people, prophets saying they would cut their own daughters hand off, polygamy and apologies.